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TORONTO AND QUEBEC.

VISITATION
JOURNALS OF THE BISHOPS,

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THE CHURCH IN CANADA.

A

Journal of Visitation

TO THE

WESTERN PORTION OF HIS DIOCESE,

BY THE

LORD BISHOP OF TORONTO,

John Strachan

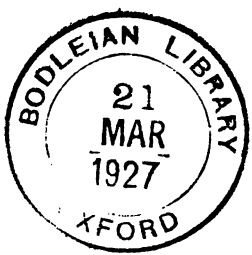
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PREFACE.

THE Journals of our Colonial Bishops will form the best materials for the History of the Church in their vast dioceses. Several of them are to be found in the Annual Reports of the Society for the Propagation of the Gospel. That which is now published was considered too long to be inserted in this year's Report, yet too interesting to be abridged; it is therefore now printed in a separate form. The following passage from the Bishop of Toronto's Primary Charge in 1841, contains a summary of the previous history of the Canadian Church:—

"The history of the Church in this Diocese, though doubtless resembling that of many other colonies, is not without peculiar interest. For many years after its first settlement, as the favourite asylum of suffering loyalty, there was but one Clergyman of the Church of England within its extensive limits. This highly revered individual came into the Diocese in 1786, and settled at Kingston, in the midst of those to whom he had become endeared in the days of tribulation,—men who had fought and bled and sacrificed all they possessed in defence of the British Constitution,—and whose obedience to the laws, loyalty to their Sovereign, and attachment to the parent state, he had warmed by his exhortations and encouraged by his example. The Reverend Dr. Stuart may be truly pronounced the father of the Church in Upper Canada, and fondly do I hold him in affectionate remembrance. He was my support and adviser on my entrance into the ministry, and his steady friendship, which I enjoyed from the first day of our acquaintance to that of his lamented death, was to me more than a blessing.

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"In 1792, two Clergymen arrived from England; but so little was then known of the country, and the little that was published was so incorrect and so unfavourable, from exaggerated accounts of the climate, and the terrible privations to which its inhabitants were said to be exposed, that no Missionaries could be induced to come out. Even at the commencement of 1803, the Diocese contained only four Clergymen, for it was in the spring of that year that I made the fifth.

"It might have been expected that, on the arrival of the Right Reverend Dr. Mountain, the first Lord Bishop of Quebec, the Clergy would have rapidly increased; but, notwithstanding the incessant and untiring exertions of that eminent prelate, their number had not risen above five in Upper Canada so late as 1812, when it contained upwards of 70,000 inhabitants. In truth, the Colony, during the wars occasioned by the French Revolution, seemed in a manner lost sight of by the public.

"From this period, the prospects of the Church in Canada have steadily brightened. In 1819, the Clergy in this Diocese had increased to ten. In 1825, they had arisen to twenty-two,—in 1827, to thirty,—in 1833, to forty-six,—and our numbers have now reached ninety."

The official list recently sent home by his Lordship contains the names of 102.

CANADA WEST is divided into 324 townships, each of them averaging an area of 100 square miles—but in 80 of them only is any Clergyman to be found. The entire population of the Province exceeds 500,000, and is rapidly increasing. Nearly 40,000 persons went out to settle there in the year 1842. Being for the most part poor agricultural labourers, they are in a great degree dependent upon their fellow-countrymen at home for the means of public worship, and of education for their children; and those who shall contribute to supply this want, may be the instruments, under a gracious Providence, of maintaining the cause of undefiled religion among a people destined to become the founders of a great and populous empire.

79, PALL MALL,
Christmas, 1843.

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JOURNAL OF VISITATION,

1842.

I LEFT Toronto on my western tour, on the 19th of July, intending first to proceed to the Manatoulin Island and Sault St. Marie, in company with Colonel Jarvis, the chief superintendent of Indian affairs, who was about to distribute the Indian presents. Our party consisted of eleven gentlemen, among whom was that estimable and accomplished nobleman, Lord Morpeth. The day of our departure was excessively hot, and the roads, after a long and severe drought, were very dusty; but the beauty and improvements observable in the country through which we passed amply repaid for these temporary inconveniences. The whole line of Yonge Street evinced a great progress in agricultural cultivation, and the many spacious houses, and even elegant country seats, which meet the eye, proved that wealth as well as comfort had rewarded

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the industry of the settlers. The well-supplied market of Toronto attests the fertility of the surrounding townships, and no town on the continent can boast a more thriving "back country."

LAKE SIMCOE.

On the 20th of July we reached the Narrows at the farther extremity of Lake Simcoe, which is a beautiful sheet of water, and the most elevated of all our inland lakes. The banks are in general high; cleared patches presenting themselves here and there, and promising in time, from the fertility of the soil, a large and wealthy population. At the Narrows, a missionary of the Church of England is stationed, the Rev. John M'Intyre, who appears to be giving much satisfaction to those among whom he ministers. Many of the members of his congregation are persons of great respectability and intelligence, and consist chiefly of emigrants recently arrived from the mother country. This station was formerly the site of an Indian village; but a few years ago the chief, *Yellow Head*, and his tribe, removed across the bay to Rama, leaving their houses empty and useless. A lease has been obtained of the Council Chamber, which has been converted into a church of sufficient dimensions for the present congregation, and otherwise very commodious, while the house of the chief, which has also been secured, forms a very excellent parsonage.

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There are now three clergymen on the north side of Lake Simcoe; a small number when we consider the extensive tract of country which is committed to their charge, but unhappily the full complement, when compared with the supply of clergymen throughout the diocese at large.

PENETANGUISHINE.

On the morning of the 21st, we crossed the Portage in waggons, a distance of fourteen miles to Coldwater, where we embarked in canoes, and reached Penetanguishine before sunset. I lodged with the Rev. George Hallen, the missionary at this place, a good and pious man, and very attentive to his duties. He is surrounded by a very fine and united family, from all of whom I experienced the greatest kindness during my stay. Finding that we were likely to be detained three or four days, I acceded to the request of Mr. Hallen and Captain Moberley, R.N., with others of the congregation, to consecrate the church, which was just finished; and this impressive ceremony was accordingly performed on Sunday, the 24th. The holy sacrament was administered on the occasion, and it was pleasing to me to observe that Colonel Jarvis the superintendent, Lord Morpeth, and a young gentleman of the party, were among the communicants.

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MANATOULIN ISLAND—LAKE HURON.

On the 26th we left Penetanguishine, and reached the Manatoulin Island, on Saturday, the 30th. The weather, with the exception of one night, was very favourable. About five o'clock in the afternoon of Friday, the 29th, it began to rain heavily, and to blow strong, so that the lake soon became too rough for the canoes. We therefore hastened to a group of rocks, called Foxe's Islands, on which we landed with some difficulty, about six o'clock, the rain now pouring down in torrents. It was found not a little difficult to select places for pitching our tents, the rocks being everywhere so rough, precipitous, and uneven, and no soil into which the pegs could be driven. In this emergency, we contrived to hold the tents erect, by placing large stones on the ropes or cords, in lieu of pegs driven into the ground; but in this arrangement there was not a little danger, should the wind increase, of both tents and inmates being blown into the lake. The storm becoming more furious, I got my tent removed to a position of greater security in a lower spot, and having the shelter of a few scrubby trees growing out of the fissures of the rock. The party dined in one of the tents; and, notwithstanding the terrible war of the elements without, we were both thankful and cheerful. The rain and wind continued with increased violence during the greater part of the night, and the water found its way into my tent,

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but fortunately a hollow place in its centre served for a sort of reservoir, from which many buckets of water were emptied in the morning. To sleep was out of the question ; for, besides the water running into the tent, the vehemence of the storm drove the rain through the canvass, and I was obliged, even under this shelter, to resort to the protection of an umbrella, to prevent my being thoroughly wet. Several casualties happened during the night, rather of a ludicrous than serious nature ; three of the tents were blown down, and the inmates, after extricating themselves from the wreck, had to grope about in their night-clothes, (for it was very dark,) with great caution, exposed to the wind and rain, till they found some one of the other tents which withstood the storm. Early in the morning, the whole party assembled around a large fire to dry themselves, and recount the adventures of the night, which were, on the whole, a source of great amusement. About seven o'clock the wind and rain abated, and the lake became sufficiently calm for the canoes to proceed, and by eight o'clock we were all on the way. Our encampments in the evening were not a little picturesque ; nine tents were pitched, and as many fires lighted up ; the canoes were all drawn ashore, and commonly turned over. Groups were seen around each fire, and as the darkness increased, shadows were flitting from place to place, while some of the men were seen rolled up in their blankets, and sleeping on the bare rock. Our party never dined till we stopped for the night, which was

often as late as nine, and once or twice after ten o'clock. The table-cloth was spread on the smoothest part of the rock that we could find, and the guests squatted round in Eastern fashion, with candles or lanterns, according as it was calm or windy, to illuminate the part. During the day we made only one halt of any duration, and that for breakfast; any other stops were but momentary, a few minutes to rest, or to enjoy some beautiful or interesting prospect. For this meal a convenient spot was usually chosen, and while it was preparing, the young gentlemen of the party generally amused themselves bathing. The islands of Lake Huron are exceedingly numerous; indeed but for them it would be very difficult for canoes to navigate its waters. They extend many miles from the coast into the deep lake, and present thousands of the most beautiful channels imaginable, often like a long line of a highly finished canal, and though sometimes a little sinuous, they do not add much to the length of the journey in passing up and down this inland sea, while almost in all cases they become an effectual protection against storms. It is indeed seldom that a canoe, frail as it is, becomes storm stead, unless it be when passing along the outer range of islands, or at the few openings to the mainland. Most of the islands possess something of solitary beauty, some are entirely without any trace of vegetation, others have a few shrubs, and a few stunted trees of the fir genus; again, you see them apparently well wooded till you come near, when you find the trees very

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much scattered, of small height, with scarcely any earth, the bare rock everywhere visible, and the roots dug into the seams and crevices for a scanty and miserable nourishment. Most of the islands produce flowers and mosses, and no two of them are alike.

Geologists affirm, that so soon as the slightest vegetation commences, it becomes merely a question of time when the soil arising from the annual decay of the increasing vegetable kingdom shall be sufficient to yield subsistence to man; the period, however, must be very distant when the rocks on the north and eastern shores of Lake Huron and the Thirty Thousand Islands, which they embrace, will be fit for agricultural operations.

On the first night of our encampment, I discovered that one of our canoes was manned by converted Indians from our mission at the Manatoulin. Before going to rest they assembled together, sung a hymn in their own language, and read some prayers which had been translated for their use from the Liturgy. There was something indescribably touching in this service of praise to God upon these inhospitable rocks; the stillness, wildness, and darkness, combined with the sweet and plaintive voices, all contributed to add to the solemn and deep interest of the scene. I felt much affected with this simple worship, and assisted in conducting it every evening until we reached the Manatoulin Island.

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MISSION TO THE NATIVE INDIANS.

We arrived at the island on Saturday, the 30th of July, before sundown, and I accepted the cordial hospitality of the Rev. F. A. O'Meara, our missionary. This gentleman devotes his whole time to the instruction and conversion of the Indians, and for this purpose he has three services every Sunday, two for the Indians and one for the whites. On the 31st the service for the whites commenced at ten o'clock, and after the morning prayer I preached. At twelve o'clock there was a second service for the Indians, whom I addressed, through the interpreter, at some length. I baptized two children, and the services were conducted with great order and solemnity, and apparently had a great effect. Nearly four hundred Indians were present, some of them well dressed and clean—they require a church very much, and measures must be taken to get one built. The whole week was spent in preparing the candidates for confirmation, and endeavouring to convert some of the heathens who had congregated in great numbers to receive presents; for this purpose, besides private conferences, there was service every afternoon.

On Sunday, August the 7th, after morning prayer to the whites at ten o'clock, I preached a second time; and as the school-house was too small, we adjourned to a large store-house belonging to government, in which a very great number of Indians

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assembled, many converts, but many more, no doubt, from curiosity. Mr. O'Meara read the greater part of the church service, which has been translated into the Ojibaway language. I then addressed the congregation through my interpreter, and proceeded to the confirmation, which I caused to be explained sentence by sentence; this being done slowly and deliberately, so that all could understand, I administered the rite of confirmation to forty-four Indians and five whites. The confirmation service being concluded, I again addressed them at some length, through my interpreter, upon the great responsibility which they had undertaken; and this being finished, we proceeded with the holy communion. The service, from the necessity of an interpreter, was long, but it was solemn and interesting; and no person of a right mind could have witnessed it, and heard the plaintive and beautiful singing of the sons and daughters of the forest, without being deeply affected. I confess that I was nearly overcome by the bright promise of this day's service, and I felt with becoming gratitude to God, that the miserable condition of the long-neglected Indians of this country would now be ameliorated through the medium of our Holy Catholic Church. At this mission a church is much required, for the converts are rapidly multiplying, and the school-house, though very suitable for its purpose, is now too small for the number that usually attend public worship. It is, however, believed, that the want of a church will soon be supplied by a handsome structure of substantial

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materials, and large enough to accommodate the probable augmentation by conversion and natural increase for many years. An excellent school is in operation, under Mr. Burkitt; and although the attendance of the children is not very regular, yet their general progress is very considerable, and their parents manifest a strong desire that they should have the benefit of the same instruction as the whites.

DISTRIBUTION OF PRESENTS TO THE INDIANS.

THE number of Indians who were assembled at the Manatoulin Island this year to receive presents, exceeded six thousand, a greater number than on any former occasion. The majority are still Pagans; of the Christians, some belong to the Church of England, others to the Church of Rome, and a few to the Methodists. A considerable portion consists of half breeds of French and Indian extraction, and these being all Romanists, possess a good deal of influence among the natives; and from their continual intermarriages, they acquire for the Church of Rome a very considerable advantage, an advantage which we can believe to be increased by the imposing character of her ceremonies and forms. Still we have much reason to be thankful for the progress of the Church of England at this spot; and there is encouragement in perceiving that with these simple children of the forest there is a strong inclination to adopt the

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religion of their great mother, the Queen, should they turn from their present superstitions. Of the six thousand Indians, including women and children, who were assembled at the Manatoulin Island, a large portion, perhaps two thousand, live within the boundaries of the United States; and, if to these we add the converted Indians, we shall have scarcely three thousand who are unconverted residing within the British territory; and these are scattered along the banks of Lakes Huron and Superior, and the Lake of the Woods, and some even as far north and west as the Red River. While thus scattered, and not living in bands, but by single families, or at most two or three families, and never remaining long in one place, it is next to impossible to afford them Christian instruction. Deeply sensible of this, Sir Peregrine Maitland, when governor of the province, endeavoured to collect them into villages, and had made some progress in this good work before he resigned his government. The intention of this excellent and pious officer was to place in every village a missionary and schoolmaster of the Church of England, a farmer, carpenter, and blacksmith, and by a diligent course of instruction, to wean them from their erratic life, and give them an acquaintance with farming and the more useful mechanical arts. This plan was followed up by Lord Seaton, who likewise evinced a strong feeling in favour of the Indians, and was anxious for their civilization; but there were many difficulties to encounter; and, under the most favourable arrange-

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ments, it will be found that the collecting of Indians into villages must be the work of time. The late disorders in the province necessarily interrupted this, as well as other improvements; but now it is hoped the good work will be resumed with redoubled vigour, and better prospects of success. Until the Indians are collected together, comparatively little can be done towards the amelioration of their condition; and now that they have begun to be convinced by the scarcity of game, that they can no longer live by hunting, they will be the more easily persuaded to adopt the habits of civilized life.

Although the number of Indians was so great, nothing could exceed the peace and good order which universally prevailed. No liquors were allowed them. There was no violent excitement of any sort; and, while alive to their own importance, they were exceedingly civil, quiet, and docile. I am persuaded that the same number of whites would have, under the same circumstances, been troublesome; but the poor natives of the lakes and forests were as discreet and submissive to half-a-dozen of officers, as well trained children to their parents.

All this I attributed in a great degree to the judicious and firm arrangements of Colonel Jarvis, the chief superintendent of Indian affairs, a gentleman who unites in himself, as I believe, far beyond any other person in the province, all the qualities which are most essential to the proper discharge of the

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various and important duties of his high and responsible office.

SAULT ST. MARIE.

We left the Manatoulin Island on the afternoon of the 13th of August, and arrived at the Sault St. Marie a little after sunset, on Monday the 15th. On Sunday the 14th, service was held in a very beautiful island, covered with trees and shrubs, juniper and rose bushes, and many wild flowers. A clean smooth rock overhanging the lake was chosen for the place of worship, which possessed besides the advantage of a free air, (the day being very hot,) that of being distant from a fire which was rapidly spreading, by means of the dry moss, over the island. Those present manifested the greatest attention, and all appeared to be struck with a deep feeling of the solemnity of the scene, and of the wisdom of the provision which called upon them, in this wild and romantic corner of the earth, to pause upon their journey, and to worship their heavenly Father through his Son Jesus Christ. The river which unites lakes Huron and Superior is not so fine as the Niagara or the Detroit Rivers, nor are the rapids of St. Mary equal to those of the St. Lawrence; yet there is a wildness in the surrounding scenery which is not a little striking. There are at present too few Indians at St. Mary's and in the neighbourhood, to justify the establishment of a

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gation was large, and the candidates for confirmation appeared to be well prepared, and aware of its great importance, as well as of the responsibility they were now assuming. Our mission at Walpole Island, owing to the misconduct of the interpreter, and other causes, has not yet succeeded according to our hopes; but from the arrangements in progress, there is reason to anticipate a speedy and effectual change for the better. I had much conversation with Mr. Keaty, the superintendent of the Walpole Island Indians, a gentleman of great intelligence and ability, anxious for the improvement of the Indians, and from whom the greatest and most efficient assistance may be expected in rendering the Walpole mission effectual. The Indians of the Sable River sent me a deputation, soliciting in the first place a schoolmaster, and by and by a missionary, expressing their firm adherence to the Church of England. The deputation was very interesting, and the speeches characterised by deep feeling. Just as we were departing, the principal chief of the Walpole Indians came to visit me; but no interpreter being at hand, we had very little conversation. I could, however, gather from what was said, their readiness to receive a missionary kindly, and also their anxiety to have a good school for the education of their children. All the Indians, in short, with whom I had any intercourse, expressed the same anxious desire for the instruction of their offspring.

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SANDWICH—AMHERSTBURGH—COLCHESTER.

On the 30th of August we arrived at Sandwich, and were kindly received by the Rev. T. E. and Mrs. Welby. This mission is in a very healthy and flourishing condition. On the 31st, forty-three young persons were brought forward for confirmation. There was a very good congregation for a week-day, and the candidates seemed aware of the importance of this their public profession of truth. In the afternoon we proceeded to Amherstburgh, and were overtaken by a severe thunder-storm, which impeded our travelling, and made it rather late before we reached the place of our destination. On the 1st of September a confirmation was held at Amherstburgh, which is under the pastoral care of the Rev. F. Mack, and eighteen candidates, all very interesting young persons, were admitted to that apostolic rite. This mission at my last visit was very backward; but I am happy to believe that it is rapidly approaching to a more healthy condition. In the afternoon we proceeded to Colchester, where the congregation was waiting. This mission has much improved since I was last there; the congregation has greatly increased; the church has been put in good repair; and proofs appeared on all sides of the acceptable and increased exertions of the missionary, the Rev. F. G. Elliott. Twenty-two persons were confirmed. At Colchester, I was the guest of Major Lachlan, a gentleman of great

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intelligence, surrounded by a most interesting family, by all of whom I was treated with much kindness and respect.

On the 2d of September we returned to Sandwich, from whence we were to be accompanied to London by the Rev. Mr. Welby; but unhappily the illness of his child prevented him from fulfilling his intention; and, what increased the disappointment, I was deprived of the company of Bishop McCoskry, of Michigan, who was to have accompanied Mr. Welby to London. I very much regretted not being able to cross to Detroit River, that I might pay my respects to the Bishop of Michigan; but my appointments compelled me to proceed to Chatham without delay.

CHATHAM—DELAWARE.

On Saturday, the 3d of September, it rained heavily all the morning, but nevertheless we proceeded to Windsor to join the steam-boat; but here we had to remain several hours before she made her appearance,—long enough to have gone over to Detroit and visited Bishop McCoskry, had the weather been more favourable and the delay of the steam-boat anticipated. We left Windsor at twelve o'clock, and reached Chatham, sixty miles, as the sun was setting. We met the Rev. W. Hobson on the wharf, who accompanied us to the best hotel. Chatham appears to prosper and increase, but it is matter

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of complaint that the present church is too far from the busy part of the town, and a great desire is manifested to build another in a more convenient position. On Sunday, the 4th, there was an excellent congregation, and twenty-seven were confirmed. An afternoon service was also given, which was pretty well attended, and, on the whole, Mr. Hobson's exertions appear to be yielding very satisfactory fruit.

On Monday, the 5th of September, we proceeded to Delaware, fifty-eight miles, which we reached early in the afternoon. Here I found both the white and Indian Missions of the Rev. R. Flood in a very flourishing condition. On the 6th, a deputation from the farther part of Caradoc requested assistance towards building a church, and I promised to apply in their behalf to the Society for Promoting Christian Knowledge. As it was a week-day, and in the very midst of harvest, the congregation was not numerous, but attentive and devout. Thirty-two persons were confirmed. In the afternoon we rode to Muncey Town, Mr. Flood's Indian Mission, distant fourteen miles, a mode of travelling to which I had been for a long time unused, but which the state of the roads rendered necessary. There are two villages, Muncey and Chippaway, close to each other, and the interpreters were desired to go round and warn the Indians of both that there would be service next day.

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BAPTISM OF AN INDIAN CHIEF.

On the 7th of September, Wednesday, the Indians assembled in great numbers: it was a great day. The great Chippawa chief Cunatuny was to be baptized and confirmed. In the two villages there are still several pagan Indians, and yet they, as well as the converted, attend the services of the Church. While they continue pagans, they paint their faces and refuse to kneel. The conversion, however, of the great chief is expected to operate most favourably, and from their love of truth, stronger it is said among the Indians than among the Persians of old, it is anticipated that they will be readily impressed and permanently retained. When some doubts were expressed as to my coming, the Indians exclaimed, "What, is he not the chief of the Church?—he never can have two words—he is sure to come." The school-house, though large and commodious, could scarcely contain half the number assembled, and those that could not get in, stood in groups about the door and windows. The chief was baptized, and appeared well acquainted with the nature and importance of the holy sacrament. He was, after baptism, confirmed with four others. His admission into the Church, by the sacrament of baptism, and his public profession of the faith in coming forward for confirmation, had been with him, for years, matter of deep and solemn consideration. After the service, I shook hands with every individual

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present, according to the custom of the Indians at all their meetings.

LONDON—CHURCH SOCIETY.

HAVING taken horse again for Delaware, and dined with Mr. Flood, we proceeded the same evening in a strong waggon to London, where we arrived between seven and eight o'clock. We drove up to the residence of the Rev. Benjamin Cronyn, and I was highly gratified to find sixteen of my clergy, who assembled from their several missions in order to be present at the great Church Society Meeting, which was appointed to be held on the following day, for the establishment of a district branch of that noble institution. On Thursday, September 8th, divine service was held at ten o'clock, and twenty-six persons were confirmed. The day was unfavourable, yet the congregation was good and highly respectable. After service, I adjourned with my clergy to the court-house, which was soon filled to overflowing, and where a public meeting was held. The proceedings were highly satisfactory—the resolutions were passed unanimously—many excellent speeches were delivered, and every promise was afforded that a most effective branch of the Church Society was now formed. The Rev. R. Flood brought with him two of the Indian chiefs, who gave something of novelty as well as interest to the meeting. One was the chief who had been baptized and confirmed on the

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previous day, the other a famous warrior, and nephew to the great Tecumpseth ; both persons combining with other causes, to attest the devotion of Mr. Flood to his various duties.

September the 9th, having arranged my subsequent appointments for confirmation, and sent them to the Church newspaper for publication, I proceeded to Goderich, which we reached about eleven o'clock at night.

GODERICH.

THE congregation at Goderich are building a large and commodious brick church, which will be a great ornament to the town, and a striking and agreeable object from Lake Huron, which it overlooks. The site has been very tastefully selected on the high bank of the River Maitland, and commands a view, not only of the valley through which the stream meanders, and of the harbour, but also of a vast expanse of the noble Lake Huron. From the church door, on a summer evening, the sun may be seen as from the mast-head of a ship on the ocean, setting in glorious splendour in that inland sea. Towards building the church, the Canada Company have, through their commissioners, given a very handsome donation ; this, with a liberal gift of 100*l.* sterling from the *Society for the Propagation of the Gospel in Foreign Parts*, untiring in its benevolence, and the generous contributions of the people, will, it is

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believed, be nearly sufficient to complete the sacred edifice. With respect to the Diocesan Church Society, no serious movement has yet been made in this large district. It contains as yet only two clergymen. The population is much scattered, and they may in general be considered as beginners in the work, so arduous to new settlers, of cultivating the soil—nevertheless, the promise in spiritual things is cheering. The field, now so vast, will soon, we trust, receive an accession of spiritual labourers to sow the seed and gather the fruits. In the mean time the two missionaries, who being distant from each other, and separated from their brethren in other districts, seemed at first disheartened, have been encouraged to make the attempt to forward the objects of the Diocesan Society, and they are urged on by the munificence of a few individuals, who have thus early got a footing in this fertile district. It may confidently be asserted, that there is no instance in which a vigorous effort and patient perseverance, however barren and unpromising the field may to all appearances have been, will not realise the justice of the prophet's admonition, not to despise the day of small things. Human pride has perhaps not a little to do with the discouragement which is felt at the contemplation of a slender beginning in any enterprise of piety—the eye wanders from the comparatively sterile spot to some scene, perchance, of luxuriance and abundant fruit, and it is pained by the contrast; but the sentiment of doubt and dismay should be checked by the recollection of what our

blessed Saviour tells us, that "the least of all seeds" becomes, by careful nurturing, a wide spreading tree, in whose branches the fowls of the air may find shelter. It is very pleasing, in connexion with these observations, to remark, that of the population of this district, nearly one-half belongs to the church of England.

Sunday, Sept. 11.—This proved a most unfavourable day, heavy thunder and showers succeeding each other almost without intermission, and the lightning so violent and near, that a haystack was set on fire at a short distance from the temporary church in which the congregation had assembled. The number collected, notwithstanding the badness of the weather, was very considerable, and twelve candidates were presented for confirmation, by the Rev. R. F. Campbell, the minister of the parish. Many of the young persons, however, who had been prepared, were prevented from attending in consequence of the heavy rain, as the members of the church are scattered over a considerable extent of country, and it is also in its infancy, and a confirmation was held here only two years ago. The responses were more frequent than is often met with, and the service was devoutly joined in—evidences of the careful teaching of the missionary. The same care was manifest in the pious deportment of the candidates for confirmation, and the becoming sense by which they appeared to be actuated of the solemnity and responsibility of the service in which they were engaged.

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Goderich is the most westerly town at present in the diocese, and possesses a very commanding situation on a lofty bank near the mouth of the river Maitland, from which there is a most extensive view of Lake Huron, as well as of the adjacent country. It is very healthy, not only on account of its elevated position, but from its delicious water, fine springs being found in almost every street. The town will soon boast a spacious and excellent church; it has already a large and convenient gaol and court-house, and a good harbour has been constructed at the expense of the Canada Company. It stands in the midst of a fertile country, to the rapidly increasing produce of which it is the most convenient outlet, and which, owing to the judicious arrangements, and liberal measures of the Canada Company, is fast filling with settlers. Goderich gives many indications of future prosperity, and must, at no distant period, be the seat of a large population.

On the morning of the 14th, we were on our way back to London, by four o'clock, and notwithstanding the great quantity of rain which had fallen during the last few days, the roads, thanks to the Canada Company, were not deep, and London, a distance of fifty-eight or fifty-nine miles, was reached by eight o'clock in the evening.

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LONDON.

Thursday, Sept. 15.—To avoid the inconvenience of frequent changes and the impositions often practised, when a conveyance is required suddenly or on any unexpected emergency, I considered it most desirable to engage by the day, for the remainder of my journey, a man with a common farmer's waggon, strongly built, and a stout pair of horses. After breakfast, we drove to the principal station of the Rev. C. Brough's missions in the township of London. I found the church much improved since my last visit, two years ago, and the congregation which assembled on the present occasion was large, and devoutly attentive to the services. Twenty-two persons were presented by Mr. Brough for confirmation, and they, as well as the spectators, appeared much affected with the ordinance. The interest thus excited was not, I trust, of a transient character, but through the Divine blessing aiding the faithful monitions of their pastor, likely to be attended with abundant and permanent fruit. About two years ago, Mr. Brough was removed on account of the health of his family from the Indian Mission on the Manatoulin Island, to the second rectory in the township of London; and he has carried with him to the new scene of his labours that active and untiring energy which rendered him so useful among the native Indians. His different congregations are rapidly increasing, and a love for the Church and her

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edifying and beautiful ministrations is extending on every side. Mr. Brough has the advantage of an excellent parsonage and glebe, tastefully situated on the banks of the river Thames, about three miles from the prosperous town of London, to which, on account of its rapidly growing population, the labours of the Rev. B. Cronyn, its worthy and zealous rector, are now in a great measure confined.

ADELAIDE.

HAVING breakfasted early on the morning of the 16th, we proceeded to the township of Adelaide; but, on account of the roughness of the roads, we did not reach the residence of the Rev. D. Blake, its kind and amiable minister, until four o'clock, P.M. The township is very level, especially along the line of road; and this has compelled the inhabitants, as a common provision in this new country against the effects of wet weather, to cover large portions with logs, rendering it of all others the most disagreeable and fatiguing species of road to travel upon, especially in a heavy waggon without springs.

Soon after our arrival at Mr. Blake's, the Rev. Arthur Mortimer, a promising young clergyman, and son of the excellent rector of Thornhill, came in from the adjacent township of Warwick. He stated that the late heavy rains had carried away all the bridges on the road from Adelaide, and that it was otherwise so broken up as to have become very

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dangerous; that at one place there was no other way of crossing a deep but sluggish stream than in a small canoe, which was very unsafe, and could take one person only at a time with the ferryman, the passenger being in danger every moment of upsetting. In consequence of these difficulties, Mr. Mortimer inferred that it was impossible for me to reach Warwick; and his mission being new, and having but few fit for confirmation, he had requested them to come to Adelaide. Sensible that Mr. Mortimer had acted with the best intentions, I acquiesced in this arrangement, but with reluctance, because the appointment to Warwick was on Sunday, when there would have been a very general assembly of the people, and an opportunity would have been afforded me of conferring personally with them in reference to building a church, and other matters affecting their spiritual interests. After Mr. Mortimer had finished his sad tale of difficulties, I reminded him, with a smile, that, if he and his candidates could come from Warwick to Adelaide, his Bishop, who had traversed the province from its early commencement, could have gone from Adelaide to Warwick. It was, however, too late to return to the first arrangement.

The services at Adelaide were, from their number and character, particularly impressive. The church was consecrated, six adults were baptized previous to their being confirmed, and thirty-one persons were brought up by Mr. Blake for confirmation. Of the six adults, three believed that

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they had been baptized by dissenting preachers or laymen, but not from any impending necessity, and they had become anxious to be regularly admitted into the Church. They stated that they had reflected long and seriously upon the subject, and though for some time they felt a great unwillingness to state their doubts, and apply for valid baptism, yet the more they thought upon it the more important the question seemed, and the more they were convinced that they were not regularly engrafted into the Church of Christ, and therefore not fully entitled to its covenant privileges. In this perplexity of mind, they had very properly recourse to their clergyman; and after receiving his counsel or instruction, they resolved to await the Bishop's arrival, and solicit him to admit them by baptism into the Church. Under these circumstances of doubt and distrust, I administered to them the sacrament of baptism, under the condition which the Rubric has wisely provided: "If thou art not already baptized, I baptize thee, &c." * * *

Sunday, 18*th September*, I preached for the Rev. B. Cronyn, to a very large congregation in the town of London, being happy to afford him some little respite from his labours, which, what with the troops (two regiments being stationed here) and the duties of his increasing parish, are almost incessant. London is a fair specimen of the rapidity with which towns rise and advance in a new country; a few years ago, it could scarcely be called a village, but now it is a large and increasing town, with several

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good streets, and well-furnished shops, in which you find not only the necessaries, but the luxuries and elegances of life.

After an early breakfast on Tuesday the 20th, we proceeded to St. Thomas, seventeen miles, over a very bad road, and arrived there at eleven, A.M. The Rev. Mark Burnham, the Rector of the parish, and a graduate of the University of Oxford, with the Rev. D. Blake, of Adelaide, and the Rev. George Petrie, of Burford, were in attendance to receive me. Here we had also the pleasure of meeting Colonel Burwell, who has done so much for the Church. His name is already extensively and favourably known, as one of the most munificent benefactors whom we can boast of in the province. If, indeed, the more wealthy members of our communion at large would contribute to the maintenance and necessities of the Church with a similar spirit of liberality, little fear need be entertained but that it must soon become a great and influential establishment.

ST. THOMAS.

AT St. Thomas, everything was in readiness for the appointed service—the people were assembling from the vicinity, and the village seemed to have put on the appearance of Sunday. It is gratifying to state the very prosperous condition in which I found this parish, owing to the zealous and judicious

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exertions of its exemplary clergyman. The success attendant upon his labours, latterly so very marked and striking, he ascribes, under the Divine blessing, to a more clear and earnest development on his part of the distinctive principles of the Church, the bringing her claims more fully, plainly, and decidedly before his people, as the depository of Divine truth, and the channel of heavenly grace. While he performed his duty conscientiously, with all calmness and zeal, as a minister of Christ, but without bringing forward prominently the government, order, and peculiar excellences of the Church, the necessity of communion with her, by those who expect the privileges and blessings of the Redeemer's sacrifice, matters went on with regularity, and smoothness; his people were decent and discreet in their Christian walk, but they seemed scarcely conscious of any difference between themselves and the sectaries around them. It was not till he pointed out distinctly and emphatically, the nature and privileges of the Church, her close resemblance to the apostolic pattern, the many important and decided differences between her and other "Protestant denominations," that his congregation began to feel that they were a distinct and privileged people; that the matters in which they differed from others were not of small, but of essential moment, and that they manifested themselves no longer lukewarm in her service, but ready to contribute with their substance, as well as by their example, to the advancement of her holy cause. The change, indeed, so justly ascribed to

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these causes, is very apparent since my last visit, two years ago; the church has been enlarged and repaired, a large and commodious school-house has been built, in which religion forms the basis of instruction, and the distinctive principles of the Church are impressed upon the minds and hearts of the rising generation. Mr. Burnham, with the ingenuousness which always accompanies true piety as well as superior abilities, confessed that he was afraid at first to bring forward, in a very direct or formal manner, the distinctive features of our church polity and order, and that even after the encouragement given to him and the rest of the clergy in my Episcopal charge, at my last visitation, to conjoin instruction upon these important points, with a faithful declaration of the great truths and exhortations to the practical duties of Christianity, he still felt apprehensive of the effect of "preaching the Church," as it is sometimes invidiously termed. But, feeling it his duty to make the attempt, and conducting it in that spirit of gentleness and affection which the Gospel inculcates, and the necessity of which was urged in my Charge, the beneficial results have been most rapid and striking, in a religious as well as practical point of view.

Here, then, we have a proof, that the true way to succeed in any parish is to follow the order of the Church, by which means, all the leading doctrines of Christianity are brought prominently forward, while the people are instructed as to the ground upon which they stand, or ought to stand. It seems,

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indeed, a matter of positive unfairness, and dishonesty, to withhold from the people instruction upon all that concerns their spiritual weal; they have a right to be informed, not only of what constitutes the soundness of the faith, but of whatsoever also may serve to promote unity of belief, and uniformity of practice, —whatsoever may help to keep them a united body, and cause them to shun those divisions upon which every Apostle and apostolic man has pronounced so severe a condemnation. That Christian steward can scarcely be said to give every man his portion, to bring out of his treasures things new and old for the edification and welfare of Christ's heritage, if, while he is faithful in preaching a crucified Redeemer, he omits all explanation of the order, government, and discipline of that Church, which bears so near a connexion with the Saviour as to be called His Spouse, and in relation to which it is said, that they who are grafted into the Church are grafted into Him. The lawfully ordained minister of Christ may lament the religious differences which he perceives around him, and he may appeal to his flock to beware of such divisions; but they must be expected to listen to these monitions with indifference and without interest, unless a full explanation is afforded of what constitutes the distinction between order and latitudinarianism, between the apostolic rule and the inventions which men have substituted for it, between the Churchman and the Schismatic. When these points of difference are fully understood, when the members of a congregation are duly instructed

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in what constitutes the foundation of their ecclesiastical polity, when they know why they ought to prefer and adhere to the episcopal regimen, and that it is not a matter of indifference what form of church government we adopt, or under what ministration sit; when they are assured that our beautiful Liturgy, according to which we worship, is not a modern creation, but compiled from holy forms and services, which can in many instances be traced up to the apostolic times; when all these things are set before them earnestly and faithfully, then may we appeal to them, in a voice of authority, to cling to the Church and to avoid those who cause divisions, because that voice will be no "uncertain sound," but its purport will be well understood. In that case, too, the arts of the Dissenter will fail in their effect, and it will be found as difficult to shake the Churchman from his filial affection and devotion, as the loyal subject of the throne from his allegiance. He will not then be thrown helpless, as it were, into the religious arena, and forced to yield to the first combatant who may assail him, but he will be fortified with armour to repel the attacks of his adversaries, and put them to flight.

In the country parishes in England, especially those into which the teachers of Dissent have not penetrated, it may be thought needless by the clergy to enter into any formal explanation of the claims and principles of the Church, because the former have never been disputed, and the latter never assailed; the Church there is strong in the affections

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of the people, because no rival has ever been seen in competition with her. But shift the position of these people; transfer them, for example, as emigrants, to a transatlantic colony, where the Church holds not the same influence and preeminence, and the disastrous consequences of want of instruction in her peculiar principles are discernible at once. They are thrown, perhaps, into some spot, where the Church is only named to be vilified; and the object of their early reverence and love, through the insidious and unopposed arts of religious deceivers, becomes one at last of indifference, suspicion and hate. Against these melancholy results, the best and only precaution consists in a careful tuition in what constitutes the Church's foundation, and the ground of her excellences; fortified by these instructions, he will not be so easy a prey to those who, from selfish motives, frequently "lie in wait to deceive." Here it may not be inappropriate to offer a suggestion to our brethren in the rural and other parishes in England, that they would prepare the subjects of their charge, who are about to emigrate, against such a contingency, by rendering an explanation of the claims of the Church a portion of their valuable instructions; so that going forth into the wilderness they may not face their adversaries there without shield or spear, but be ready on every point to "give an answer to every man who asketh a reason of the hope that is in them."

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EMIGRANTS SHOULD BRING LETTERS COMMENDATORY.

It may be further suggested, that, if, with such instruction, the Clergy in the mother-country would give to each parishioner, on his or her departure to any colony, a testimonial of membership in the Church, it would add much to the firmness of their profession, as well as to their comfort. It would help to maintain in their hearts an unwavering attachment to their fathers' Church, and continually remind them, that, be their lot cast where it may, they are still within the pale of that loved and hallowed communion. When landed on a distant shore, they would in that case make it their first care to seek out the pastor of that Church of which they are members, and by an exhibition of those credentials be sure to engage that pastor's watchfulness and care. As was the case in the primitive ages of Christianity, go where they would throughout the bounds of the wide world, they would, wherever a lawfully-ordained minister of the Church was to be found, meet a brother and a friend. They would be privileged to kneel everywhere at their Church's altars, and, though the land was a strange one, and its scenes and customs different, and far from those of their young and happier days, they would still experience in their place of pilgrimage the Christian sympathy, and, therefore, the richest comforts, of home.

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RELIGIOUS DIVISION.

We remark, far and wide, the prevalence of religious division, and its attendant is too frequently in this diocese a feeling of hostility to the Church of England. Both are to be lamented, and deplored; the one is almost the necessary consequence of the other. The very rights of an Institution which claims to be apostolic and divine, and the assertion of whose principles is met, in general, by no better argument than invective, is sure to create jealousy and animosity in the minds of those, who are conscious of having no foundation themselves to build upon, and who, when pressed for reasons, are compelled to acknowledgments which imply, in fact, that there is no such thing as a visible Church at all. And the very maintenance of such an Institution, is always a rebuke as well as a restraint upon the rampant spirit of division; while this spiritual citadel stands there in its strength, the advocates of religious disunion are forced to manifest more exertion in their proceedings; for to that citadel experience assures us, not a few of the sober-minded are in the habit daily of resorting, who have become tired and distressed by the discord and animosity of rival sects and parties. But we must be just in our estimate of the causes of this religious dissension, and the unprovoked hostility which is so frequently manifested towards the Church of England. The people at large have not been made acquainted with

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her tenets, and have not had a fair opportunity of observing the working of her principles; we must not wonder, then, if misconceptions should have prevailed, and that these have been deepened and extended through the selfish practices of agitators. Religious instruction according to the doctrine and discipline of the national Church, was not made to keep pace with the settlement and population of the country; no clergymen were appointed to the several townships, as they became peopled, therefore the inhabitants of those townships necessarily grew up in ignorance of the Church. And if the teachers of various forms of doctrine occupied the ground to which the lawful ministers of the Church should have been appointed, it is not likely that such ignorance should be allowed to remain a passive feeling. The moment that ground was conceived to be trespassed upon by the lawful minister, it would become a matter of expediency and interest to paint the Church in the blackest colours, and, by the most unscrupulous misrepresentations, where honest argument failed—as it ever must fail—to alienate her from every heart, and render her, if possible, an object of suspicion and dislike.

Such results cannot be wondered at; and when we fairly review their causes, it becomes us to be guarded in our condemnation of those who have admitted the prejudice, and indulged in the animosity against the Church. Of her friends, and especially of her ministers, it is clearly the duty to endeavour to disabuse them of such prejudice, and the expe-

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rience of the last few years brings the completest assurance that we have only to develop the principles and pourtray the excellences of the Church, to convert the assailant into an advocate—the persecutor into a friend.

But it is time to return from this long digression, and to say, that, on the occasion referred to, the congregation at St. Thomas was very large, twenty-four persons were confirmed, and my closing address to the candidates, as well as to the congregation in general, seemed to have a visible effect.

After service we proceeded to the residence of the Hon. Colonel Talbot, twelve miles distant, and remained there for the night. The Colonel superintended the settlement of this section of the province, and now beholds fifty or sixty thousand inhabitants in the space which when committed to his charge was one dense forest, without a single inhabitant. We were very sorry to find this excellent gentleman very unwell, in consequence of over fatigue in returning from Kingston, but it is hoped, that the strength and vigour of his constitution, through the Divine blessing, will soon triumph over his indisposition.

DUNWICH—ATTACHMENT TO THE CHURCH.

Wednesday, 21st Sept.—After breakfast we went to Dunwich, seven miles; and for so thin a population, we found the congregation very respectable.

The morning service ended, I preached, and consecrated the burial ground in the midst of the rain, which suddenly came on. There is much that is delightful connected with this parish; it has been for many years formed, but has increased very little, in consequence of all the neighbouring lands being in possession of persons who refuse to sell. The few families which constitute the congregation are entirely rural in their manners and habits, and manifest the strongest attachment to the Church. Of their zeal in her favour they have given many proofs, though but plain farmers, and few in number; they have erected a neat church on a plot of ten acres of land, without any assistance from other quarters: one individual, a farmer, gave 80*l.* towards its erection; another 60*l.*; while the land, and also a set of excellent books for the desk, was the donation of an aged lady of the congregation, now departed, who has left for the benefit of the Church a small legacy yet to come. The same people, animated by the spirit of true Church principles, are now preparing to build a parsonage house, as I have promised them in a short time a resident clergyman. At present the Rev. M. Burnham holds an afternoon service at this place, and has done so for many years; but the distance from St. Thomas, nineteen miles, is too great for the permanent continuance of such service; and it has also become desirable that his afternoon labours should be transferred to Port Stanley, where a population is growing up, and the distance to which is only seven miles. Dunwich is

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an excellent position for a Missionary, as the adjacent lands will now be soon in the market, and the townships west of it, along the Talbot road, abound with members of our Church who as yet have been almost entirely deprived of her ministrations.

The primitive character of the inhabitants of this spot, their devout behaviour at public worship, their affectionate attachment to the Church of their fathers, and the zeal which they have manifested already in its behalf, contributed to make this a most refreshing and gratifying visit. It is worthy, too, of grateful remark, that the cause which has served to keep the congregation of Dunwich so small, has been the means of the extension of the Church in other quarters. From the impossibility of settling their children on the adjacent lands, for so many years locked up from sale, these worthy people have been obliged to purchase farms for them westward, along the shores of Lake Erie, in the townships of Oxford, Howard, Harwich, and Raleigh; and these young persons have carried with them to their new abodes, and implanted there, those sentiments of devout reverence for the Church, and her ministrations, for which their parents have been so distinguished, and in which they themselves were carefully nurtured. This attachment and adherence to the Church on their part, under circumstances, too, of spiritual destitution, more than ordinarily painful, is worthy of the highest commendation; and nothing will give me greater pleasure, than to endeavour to reward it by supplying to them as soon as possible those ministra-

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tions of which they have so long been deprived. Measures are in progress for sending a missionary occasionally among them; while the clergyman, who is soon to be settled in Dunwich, will be instructed to make frequent visits to these several townships. Having dined at Colonel Burwell's, we drove back to St. Thomas, in order that we might be enabled to keep an appointment at Richmond, in the township of Bayhum.

RICHMOND.

Thursday, 22nd Sept.—We left St. Thomas at half-past six o'clock in the morning, and arrived at Richmond, twenty miles, before eleven o'clock. Here I was met by the Rev. James Stewart, who is supported from the funds of the "Stewart Mission," and has been appointed travelling missionary in the London and neighbouring districts. This gentleman has been only a few months in the diocese; but, during that short period, he has proved himself an active and zealous labourer, and his ministrations are highly acceptable to the people among whom he labours. The village of Richmond is very favourably situated in the midst of a rich country; it is still small, and as yet has no church; and the school-house, which is used as a place of worship, was found insufficient on the present occasion; many having come from a great distance, who belonged to some of Mr. Stewart's other stations. A large

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room, therefore, at one of the inns was fitted up as well as could be done on a short notice, and this was filled to overflowing. Many of the persons present had never witnessed a confirmation, and some had never been present at the ordinary service of the Church of England, and the effect upon them of the religious ministrations of the day was obviously very powerful. I preached on the nature and character of the Church—the body of which Christ is the head—and stated the necessity, that all who desire to be saved should belong to His body, as the means by which the spiritual nourishment of which He is the source is conveyed to them. After the sermon, fifty persons were presented for confirmation, many of them advanced in life, and all appearing to be deeply affected by the beautiful and affecting ceremonial. I addressed the persons confirmed, and the congregation in general, at more than my usual length, not only on the character of the apostolic ordinance, which they had just witnessed, but also upon the excellences and purity of our Church, as well as her high claims upon all who were anxious on the subject of their eternal salvation. From the deep attention of the audience, and the aspect of their countenances, it is evident that a great impression was made.

Having partaken of refreshments at Mr. Stewart's rooms, we proceeded on our way towards Woodhouse, twenty-five miles, to Sovereen's Inn, where we were glad to halt for the night. Here we met the Rev. Francis Evans, rector of Wood-

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house, who had, with the kindest intentions, come thus far, twelve miles, to escort me to his hospitable home, but having already travelled nearly fifty miles, in a very rough wagon, and through bad roads, and having also performed a great deal of duty, I felt too much fatigued to proceed further so late at night, it being then past nine o'clock, P. M. Mr. Evans, however, being well acquainted with the road, and anxious to make farther preparations for my reception on the following morning, returned home by the light of the moon, which was just rising.

WOODHOUSE.

Friday, 23rd Sept.—The church at Woodhouse was built many years ago, when the population was very thin, and its site at the time was chosen to meet the convenience of the comparatively few church-people, who were scattered throughout the neighbourhood. It is, therefore, quite in the country, and is, unfortunately, at a distance from several villages, which have since its erection started up in its vicinity. This locality of the church is now felt to be a great inconvenience; the county town, Simcoe, for instance, is nearly two miles distant, and at this spot one must of necessity soon be erected; while several other villages in the neighbourhood are in a similar situation. The congregation at Woodhouse was very respectable, and more numerous,

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indeed, than could have been expected, as many were absent at the assizes, which were then being held at the county town. Twenty-two persons were confirmed, several of whom had come, through very bad roads, seventeen or eighteen miles. Amongst the candidates for confirmation, it was pleasing to see the children of several emigrants, who had recently arrived, and retained all the freshness of attachment to the Church of their native land. Upon the conclusion of the services we returned to the parsonage, where we were hospitably entertained by the rector, and his accomplished partner, Mrs. Evans. We then resumed our journey, and drove to Brantford, a distance of twenty-six miles, where we arrived about eight o'clock, P. M.

BRANTFORD.

BRANTFORD is a town but of few years standing, but has, nevertheless, attained a considerable size, and, from its favourable position, and the richness of the surrounding country, and more especially from the improvements in the Grand River, which is being made navigable to this place, it must soon become a town of considerable trade. A handsome church has been completed at a considerable expense, and another is in contemplation at Mount Pleasant, five miles distant. On the whole, the prospects of the Church at this place are promising, but, owing to the Rev. J. C. Usher's state of health, which had

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been very bad during the greater part of the summer, no confirmation was held. Mr. Usher, however, was said to be better, and likely to be able in a few days to resume his duties.

CONFIRMATION OF NATIVE INDIANS.

Saturday, 24th Sept.—From Brantford we drove to the Mohawk Parsonage, only two miles distant, where we were met by the two missionaries to the Indians, the Rev. Abraham Nelles, and the Rev. Adam Elliott. The prayers were read in the Mohawk language by Mr. Elliott, and the lessons in English by Mr. Nelles. No sermon was delivered, as it would have required to have been interpreted, and occupied too much time. Fifty-four persons were presented for confirmation—forty-nine Indians and five Whites. The church was crowded, especially by Indians of the Six Nations; the address which I made after confirmation was carefully interpreted; and, as I endeavoured to suit myself to their habits and modes of thinking, it appeared to affect them much. The whole service was particularly interesting, and many white people who were present declared that they had never been so much affected. The church stands on a beautiful flat near the river, surrounded by many cottages of industrious and well-conducted Indians attached to the mission; and contiguous to the church are schools, which are carefully visited after the services. In these schools a

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great number of promising Indian children, both boys and girls, are taught the rudiments of a common education, carefully founded on religious principles. Very favourable specimens of their proficiency in reading, writing, and arithmetic, were exhibited, and nothing could be more gratifying than the sight of so many of the rising generation of an ancient and warlike people, who had once commanded the greater portion of North America, receiving instruction to qualify them to read the Holy Scriptures in the English tongue, and to enable them to impart the same knowledge to others. It is a tardy, but becoming remuneration for the manifold injuries inflicted upon this unfortunate race.

EDUCATION OF NATIVE INDIANS.

ANNEXED to the schools for boys and girls is an institution for the instruction of Indian youths, in housewifery and sewing for the latter, and in various useful mechanical arts for the former. To this institution such boys are transferred as evince a taste and desire for different trades, and the articles thus manufactured are readily disposed of as being fully as good, and somewhat cheaper than can be furnished at the shops of the best mechanics in the vicinity. We passed the night at the parsonage, which is a substantial and comfortable brick house, for which this mission is indebted to the liberality of the New

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England Company in London, and to which the Indians, with the sanction of Government, have annexed a glebe of upwards of two hundred acres of excellent land. The parsonage-house is finely situated on a high bank, commanding an extensive view of the valley of the Grand River, and of the canal to Brantford, now in active progress.

The missionaries at the Mohawk and Tuscorora villages, the schools of boys and girls, and the mechanic institution, besides other schools throughout the Indian settlements, with much generous assistance for other purposes, are all supported by the bounty of the New England Society already mentioned, and reflect the highest credit on that respectable body. Their exertions for the temporal and spiritual amelioration of the Indians of this diocese, merit the thanks of every Christian in the colony, and the members of the association must feel the liveliest satisfaction in knowing how abundant a harvest has already resulted from this exercise of their care and charity; and it is earnestly hoped that the happy effects which have been already manifested upon the moral condition of the Indians in these missions, will encourage them to such a farther liberality as their means may admit, in cultivating the spiritual soil, so much of which still continues waste in this vast diocese.

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TUSCORORA TRIBE.

Sunday, Sept. 25.—We proceeded this morning to the Tuscorora village, ten miles, the seat of Mr. Elliott's mission. The congregation was much more numerous than I expected; and, among their number, several Negro families were observed, who, it appears, have intermarried with the Indians of this tribe. This produces a singular variety of complexion among them, but it cannot be discerned that there is any feeling of difference, or that they are affected by anything like a spirit of caste. Mr. Elliott brought forward fifty-eight persons for confirmation, all of them Indians, or blacks recognised as a portion of the tribe. My address, as usual, was communicated through an interpreter. The services being ended, the chiefs requested a council; they mentioned some religious differences which had arisen among them, and given them much pain, differences which had originated with some Indians, who had recently come from the United States, and who, it appears, had embraced the opinions of the baptists. Before the arrival of these men they had been at unity among themselves, but, since their coming, some of their friends had been deluded, and induced to forsake the Church, and they entreated my advice as to the course which they, the great majority of the chiefs, who still adhered to the Church, ought to pursue. Knowing the fierce passions of these people, and the danger of violent

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measures, I exhorted them to kindness and forbearance, and recommended friendly counsel to those who had wandered, impressing upon them that such charitable treatment would be the most likely means of bringing them back. At the same time, I took occasion to confirm their faith in the truths of Christianity as taught by the Church, and pointed out her superiority as the dispenser of the gospel truth, and the appointed channel of Divine grace. The Indian chiefs evinced great shrewdness in the course of this conference, as well as much quickness of apprehension in regard to the superior excellences of the Church in her doctrines and government; and there is little doubt that this partial schism will soon be at an end, and that its present existence may even conduce to the firmer establishment of apostolic order and discipline among the people. In the meantime the Divine blessing upon the labours of both these excellent missionaries to the Indians, Mr. Nelles and Mr. Elliott, is abundantly manifest. Many pagan Indians have, through their ministrations, been brought over to the truth, and every hope may reasonably be entertained that, in a short space of time, not one idolatrous Indian will remain unconverted to Christianity. In the evening of this interesting day we returned to the Mohawk parsonage.

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PARIS.

Monday, Sept. 26.—We drove to the village of Paris, nine miles, and arrived before eleven, A.M. This growing town is beautifully situated on the banks of the Grand River, and a very neat stone church overlooks the stream, rolling over a gravelly bed, with a gentle current. Although the congregation on this occasion was not large, because it was a week-day, yet the Church is evidently prospering, for Mr. Morse, the missionary, brought forward twenty-two candidates for confirmation. At the time of Mr. Morse's appointment to this mission, the church-people were only few in number, but they were zealous and affectionate; and, to the spirited exertions of Mrs. Capt. Dixon, the life of whose husband may be said to have been sacrificed in the cause of his country, conjoined with the efforts of her friends in Edinburgh, and the liberal donations of the Church societies at home, the handsome church of Paris mainly owes its origin and completion. On his first arrival in Canada, the health of Mr. Morse was very feeble, having been impaired by a long residence in a tropical climate, but he is now completely recovered. He has several stations, which he regularly attends in the neighbourhood of Paris, and he is zealously assisted in his labours, especially in his Sunday-schools, by Mrs. Morse, a pious and intelligent English lady, whom he has recently married.

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BURFORD.

HAVING partaken of some refreshment, after the services, with Mr. and Mrs. Morse, we proceeded seven miles, to Burford, the principal station of the Rev. George Petrie, one of the Stewart missionaries,* and actively employed over an extensive range of country. There was no church, but divine service was held in a spacious school-house; it was the first time that confirmation had been held in Burford, and people had congregated from all quarters, so that the school-house was not only filled, but many stood outside at the door and windows. The evening service was read by Mr. Morse, and the lessons by Mr. Petrie, after which I preached. Fifty-seven candidates were then presented by Mr. Petrie for confirmation, many of whom were very interesting young persons, and others more advanced in life; the whole scene was very beautiful and affecting, and as it is supposed that more than half the congregation had never witnessed a confirmation,—the effect produced upon them by the present spectacle was very striking. My address to the confirmed was extended so as to embrace the whole congregation, whether belonging to the Church or not, and was said to have made a powerful impression on all who heard it. Many had come from curiosity, rather than from any religious motive, and some, perhaps, with the expectation of having their

* Now maintained by the Society for the Propagation of the Gospel.

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prejudices against the Church confirmed by what they might see of her ministrations; but it is believed that all went away with strong feelings in her favour, and many confessed that they never supposed that her services and ordinances were so spiritual and so beautiful, or that her claims to purity and to a strict adherence to the apostolic model were so exceedingly strong.

The services being ended, we accepted of the kind invitation of Mr. Haywood, an intelligent Englishman, to partake of refreshments at his house. Mr. Haywood came to this province many years ago, and by his skill in farming and steady industry, has become independent and wealthy. He and Mrs. Haywood are sincerely attached to the Church, and were delighted with the services of the day. They have carefully brought up their children in our communion, though not, as they confessed, without difficulty, because, for a long time, no opportunity was afforded of joining in the ministrations of the Church, while all the strange forms of religion with which this continent is so rife, were frequently presenting their seductions. Mr. Haywood has a very fine family growing up around him, some of whom are already settled in life, and now he says his most ardent wish is likely to be gratified, to see a church built and a resident clergyman, in the village of Burford.

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GALT.

Tuesday, Sept. 27.—We reached the picturesque village of Galt about ten o'clock, and stopped at the inn, which we found very comfortable. Great improvements were conspicuous in this thriving place since our last visit. The village had much increased, and extensive mills are in progress of erection, which will afford employment to the growing population; but the most interesting object was an excellent stone church, not quite finished, but fit for Divine worship,—and the great increase of the congregation. The missionary, the Rev. M. Boomer, has shown much activity and zeal in the discharge of his duties, and the Divine blessing has accompanied his labours, for, although he has had many difficulties to surmount, they have greatly prospered. The township in which Galt is situated, is chiefly inhabited by Presbyterians, and the members of the Church were comparatively few. These few, however, were zealous and generous, and with the aid of the Hon. William Dickson, the original proprietor of the township, and his three sons, and of Absalom Shade, Esq., also a large proprietor and wealthy merchant, assisted by generous donations from the great Church societies in England, a very handsome stone church has been built, on the bank of the river. To Mr. Shade we are particularly indebted, not only for a large subscription, but for the care and activity he has manifested in superintending the

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building of the church. Owing to his judicious and frugal arrangements, a sacred edifice has been erected, not only excellent in its proportions, but so large in its dimensions, as to meet for many years the increase of the population, and that, too, at an expense so moderate, as to surprise those acquainted with the building of churches in other places. The completion of the church, and the presence of an active and efficient clergyman, has already begun to attract English emigrant families, of great respectability, to this beautiful locality, and from the great water-power which it possesses, Galt must eventually become a place of note.

The congregation on the present occasion was very good, and fourteen persons were confirmed—not an inconsiderable number, when the newness of the mission is considered, and that a confirmation was held here only two years ago. After partaking of some refreshment at Mr. Boomer's, we proceeded to Guelph, twenty-five miles distant, and took up our lodgings at the parsonage-house of the Rev. Arthur Palmer, B.A., the worthy incumbent.

GUELPH.

Wednesday, Sept. 28.—The Rev. A. Palmer had met us at Galt, and with the Rev. M. Boomer, accompanied us across the country to Guelph. This place can no longer be called a village, for it has become the district town, where all the county

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offices of the newly-formed district of Wellington are kept, and the courts held. It is prettily situated on the river Speed, a branch of the Grand River; Guelph is distinguished as the first town commenced by the Canada Land Company, whose zeal and well-directed enterprise and assiduity have been of great advantage to the province at large. The situation of Guelph is elevated and healthy, and the population may claim the character of being more exclusively British than almost any other locality in the province. The church, a structure rather elegant in its appearance, stands upon a slight eminence in the middle of the town. The congregation was very good, and thirty-two persons were confirmed. In the evening we returned to Galt.

DUNDAS—ANCASTER.

Thursday, Sept. 29.—We reached Dundas, twenty miles, by ten o'clock, A.M. The most gratifying sight on entering this flourishing town, is the church, built in the modern Gothic style. The leading parishioners are wealthy and generous; they are gentlemen also of considerable taste, and are anxious to render their church an ornament to the town. They have been much encouraged by handsome donations from the two great Church societies in England, which had the effect of increasing their own contributions. The missionary, the Rev. W. M'Murray, has been very successful in his labours,

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and has greatly increased his congregation. Two years ago, no fewer than eighty persons were confirmed at this place, and on the present occasion, sixteen were added to that number. The service was well attended, and the ministrations of the day appeared to have made the usual good and wholesome impression.

Friday, Sept. 30.—At Mr. M'Murray's desire, I visited a sick man this morning, about three miles from Dundas, who had been long ill of consumption. He had expressed a strong desire to be confirmed, but was unable to leave his bed. He complained of little or no pain, and conversed freely and calmly about his latter end; as from the nature and progress of his disease, there could be no hope whatever of his recovery. He was much gratified with my visit, and said repeatedly it was the greatest comfort that could have been afforded to him in this world. I conversed with him in a kind and consoling manner, and, finding him well instructed, and in a very hopeful state of mind, I administered to him the rite of confirmation. The sick man became animated, and expressed himself greatly comforted, and when I gave him my blessing at parting, his look of grateful thankfulness is not to be described, and can never be forgotten.

At two o'clock we proceeded to Ancaster, a village which stands in a very elevated situation, and commands a most extensive view of Lake Ontario, and the surrounding country. This is also one of Mr. M'Murray's stations, and evinces

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marks of his diligent and successful cultivation. The congregation was numerous, and twenty-one persons were confirmed. The services being concluded, we drove to the town of Hamilton.

BINBROOK—HAMILTON.

Saturday, Oct. 1.—We proceeded fourteen miles to Binbrook, the mission of the Rev. J. Flanagan, quite a rural spot, for the very few houses near the church can scarcely be called a village. This being the first time of holding a confirmation at this place, the congregation was much more numerous than might have been expected. Forty-one persons were confirmed, and a salutary impression made upon all present by the services of the day. The church, though small, is very neat, and was built, in a great measure, through the aid and exertions of Mr. Leith, a son of the late Sir James Leith, major-general in the army; who not only contributed very largely himself, but interested his parents and friends in Scotland, in the good work, and freely gave his time and attention to the building during its progress. Mr. Leith has also built a commodious house, which he intends to give as a parsonage, and in the mean time it is occupied as such by Mr. Flanagan and family. In the evening we returned to Hamilton.

Sunday, Oct. 2.—There are few places in North America that have increased more rapidly, or that stand in a more beautiful and commodious

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situation than the town of Hamilton. It is the district town of Gore, at which the assizes and quarter-sessions are held, and returns a member to parliament. From the mountain, which overhangs the town, we have the most magnificent views of Lake Ontario, and the intervening country, as far as Toronto, forty miles. The church, through the great exertions of the Rev. J. G. Geddes, aided by some of his principal parishioners, was now finished, and prepared for consecration. It is a large and handsome structure, capable of containing a great number of people. The congregation in the morning was very large, and the service of consecration commanded the most intense interest. In the afternoon, twenty-three persons were confirmed, and my address seemed to awaken the best feelings of those present, and confirmed, it is hoped, many good resolutions.

CONCLUSION—SUMMARY.

Monday, Oct. 3.—We embarked, at seven o'clock, A.M., on board the steam-boat Britannia, and reached Toronto at midday. I had now completed a long and arduous tour, embracing many tedious journeys, both by land and water, and I confess that I was in body somewhat wearied, but in spirit greatly refreshed. I had scarcely been at home since the 13th of June; having from that date to the time of setting out for the Manatoulin Island, been engaged in forming District Branch Associations of

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the Church Society. But while so many wearisome journeys were endured, I had the greatest reason to be thankful to Almighty God, who so mercifully preserved my health and strength during the whole period—having never experienced a day's sickness, or been prevented by any accident from discharging my duties, or from keeping my various appointments. During my absence from Toronto, I consecrated two churches and one burial-ground, confirmed 756 persons at twenty-four different stations, and travelled, including my journeys for the formation of District Branches of the Church Society, upwards of 2,500 miles.



R. CLAY, PRINTER, BREAD STREET HILL.

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THE CHURCH IN CANADA.

No. II.

A

Journal of Visitation

TO A PART OF THE

DIOCESE OF QUEBEC,

BY THE

LORD BISHOP OF MONTREAL,

IN

THE SPRING OF 1843.

(WITH A MAP.)

THIRD EDITION.

LONDON:
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1846.

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LONDON:
R. CLAY, PRINTER, BREAD STREET HILL.
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PREFACE.

THE Province of CANADA was first formed into a Diocese in the year 1793, under the Episcopal superintendence of Dr. Jacob Mountain, the father of the present excellent Prelate. In 1826 the Hon. Charles Stewart, the devoted missionary of St. Armand, succeeded to the Bishopric of Quebec,—and when he was compelled by illness, brought on by his many Apostolic labours and journeyings, to return to England in 1836, Dr. G. J. Mountain was consecrated for the administration of the Diocese, under the title of Bishop of *Montreal*—which title he still retains—though the Diocese is properly called the Diocese of *Quebec*. This enormous See was divided in the year 1839, when Archdeacon Strachan was raised to the Bishopric of *Toronto*, comprising the Province

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of *Upper Canada*, or, as it is now called, *Canada West*.

The Diocese of Quebec, though considerably reduced by the erection of a new See, is still far too extensive: it runs along a narrow strip of land of 600 miles in length on both banks of the St. Lawrence, and contains an area of 200,000 square miles, which is equal to that of France. The population is estimated at 650,000, about two-thirds of whom are French Roman Catholics. The number of English clergy is sixty. The Table of Ecclesiastical Returns, it will be observed, has reference not to the whole Diocese, but to those missions only which were visited by the Bishop, in the course of this tour.

E. H.

79, PALL MALL,
5th Feb. 1844.

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Quebec, 23d April, 1843.

Rev. and dear Sir,

The missionaries of this diocese having been much more deficient in reporting their performances to the Society, and thence making them known abroad, than in the actual performances themselves, in the retired and obscure sphere of labour which they occupy, I conceived that it would be satisfactory to the Board, that, in detailing my own journeyings among the Churches during the present year, I should *for once*, furnish a statement of certain specific facts in relation to each mission, which would put that body distinctly in possession of the routine of duty, and the extent of labour in which its servants are engaged.

I am,

Rev. and Dear Sir,

Your faithful servant,

G. J. Montreal.

To the Rev. the Secretary of the Society for the Propagation of the Gospel.

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JOURNAL OF VISITATION.

1843.

Quebec, 23d March, 1843.

In writing to you from Montreal, exactly two months ago this day, I gave you a very slight outline of my tour among the Churches *so far*, from the time of my leaving Quebec; but proposing now to put the Society in possession of some more particular details, I must go over that portion of the ground again. I shall forbear, however, from giving minute information respecting those very few places in the diocese which have no direct connexion with the Society—although, even with respect to these, I shall mention the confirmations, and some other matters of interest which have presented themselves at the moment, as forming parts of the account of my official circuit as a whole, and contributing to show the state and progress of the Church in this colony, where it has, with those exceptions, been dependent upon the Society all but alone.

I laid down my plan to visit the Churches and hold confirmations, as well as to perform such other duties as might be required, within such a portion of the diocese as could be comprehended while the

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snow-roads should last, reserving the remainder of the task to be executed, by the Divine permission, at future opportunities.

QUEBEC.

In the afternoon of Sunday, the 1st January, I confirmed 217 persons in the cathedral of Quebec. Great pains had been taken by the clergy in preparing them. In the afternoon of the day following, I set out for Port Neuf, at which place I had appointed the confirmation on the 3d; but, owing to a great snow-storm and drift, and an upset in the dark, which broke one of the shafts of the cariole, I could not get farther than Les Ecureuils, thirty miles from Quebec. The next morning, however, I reached the Manor House at Port Neuf, where I was received by Mr. Hale with his usual hospitality, to breakfast, and proceeded afterwards to the church in company with Mr. Hale and the Rev. C. J. Morris, situated at the distance of a few miles, in the protestant settlement formed in the back concessions of the Seigneurie. Here I held a confirmation, but as the greater part of the duties performed in this mission were left for the visit which I paid, on my way back, to the different stations of which it is composed, I shall state the particulars of the whole together, when I reach that point of my journey. In the evening, I went on as far as St. Anne, twenty miles from Port Neuf, and sixty from Quebec. This is entirely a Roman Catholic part of the country.

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NICOLET.

THREE RIVERS, the only intermediate station of the Church, being left for my return, I passed through it, and crossing the St. Lawrence on the ice, at the Lower end of Lake St. Peter, went, on the 4th, to the Manor House of Nicolet, where I took up my quarters with my friends Captain and Mrs. Chandler. On the 6th I confirmed twelve persons; and the next morning there was a meeting at the Manor House to put matters in train for establishing the Church Society upon the spot. At the confirmation, I believe that about forty persons were present.

The charge of the missionary of Nicolet, the Rev. H. Burges, is small, but very widely scattered, consisting of a few Protestants here and a few there, intermingled with the old Roman Catholic inhabitants. The church is a small but very neat stone building; the church-yard neatly fenced, and prettily planted. There is no parsonage-house. The congregation subscribed, for some years past, to pay Mr. Burges's rent. This he has given up, considering the surrender as his contribution (a very liberal one) to the Church Society.

RIVIÈRE DU LOUP—CONFIRMATION IN A FARM-HOUSE.

ON the 7th, I recrossed the St. Lawrence, and went to the Rivière du Loup Mission, still in the

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Roman Catholic tracts of country. On Sunday, the 8th, I confirmed six persons in the diminutive stone church. On the 10th, the Rev. N. Guérout, whose guest I was, drove me to Lake Maskinongé, twenty-four miles, chiefly through the woods, by a road barely admitting the passage of the vehicle. The next day I confirmed eight persons here, in a farm-house. Fifty or upwards were present, about the same number as that which had assembled at the Rivière du Loup church on Sunday. They are a plain simple people, who appreciate the care of their pastor; but they are much connected with the Romanists by intermarriage and familiar intercourse in life.

Mr. Guérout's Sunday services are thus distributed:—Morning service, Rivière du Loup; evening, Crête de Coq, distant seven miles, except one Sunday in the month, which is given, when the state of the roads permits, to the Lake.

At the Lake a wooden building is in progress, which is to comprehend church under same roof with school, but in separate stories. There is no parsonage house.

Mr. Guérout took me on, on the 11th, to proceed by St. Elizabeth, where we slept, and Kildare, to Rawdon, which, with its dependencies, is the mission of Mr. Bourne. A thaw had now continued for some days, accompanied by occasional heavy rain, and very extraordinary at this season of the year, so that the roads were most intolerably bad, aud we were repeatedly upset.

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CANADIAN WINTER TRAVELLING.

In the tract of country in which we were now travelling, which is more or less rude and unfrequented, and in which the winter tract, as is often the case in Canada East, was in many places carried through the fields, away from the summer road, we encountered brooks and ditches which had broken their confinement, and were so swoln, with continual augmentations from the melting snow, as to offer some obstruction to our passage across them. The driver of the sleigh which followed us would here go forward, with a pole, to sound the depth; but, when it was ascertained that we could pass, (which we did in every instance but one, when a circuit of some miles became necessary,) it was a matter of very nice management to prevent upsetting, the bottom being very unequal and broken up. In some places the driver only could go, it being necessary that he should stand up and balance the vehicle in its passage; then the rest of the party crossed on foot upon rails which the country people had laid together for the purpose, taken from the fences, or we had recourse to the fences themselves as a foot-bridge, holding on by the upper rail, and moving our feet along a lower one. In one place Mr. Guérout's little low-runnered cariole, called a *berline*, was floating. These scenes brought forcibly to mind that passage in the 147th Psalm, where, after describing the intensity of frost, the Psalmist says, "He sendeth out his word and

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melteth them: he causeth his wind to blow, and the waters flow." The roughnesses which I did encounter here or elsewhere in the journey are such as are *constantly* familiar to the missionaries; and I could by no means call them *severe;* but I had deep cause for thankfulness to God for being able to go through them, such as they were, without any sort of injury or improper fatigue, when I remember that, at the same time last year, I was in a condition which caused my friends to augur that, if spared, I should be disabled for life.

KILDARE.

In passing through Kildare, on the 12th, we missed the most direct road, and that which would most naturally be taken by persons more acquainted with the country; but the road we took proved to be our right one, for we came to a church in that township, newly built of wood and glazed, and upon my stopping to see whether it were not our own, since I was aware that the people of Kildare had been engaged in such a work, I found that I was expected to preach there on that day at three o'clock,—Mr. Bourne having made this appointment for me, and announced it to me by a letter which reached Quebec too late. The congregation accordingly assembled, Mr. Bourne came to the spot, and I preached to about eighty persons. The building is roughly fitted up, so as to make the use of it practicable. I fear that it will be long, without further help,

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before it advance much beyond this point. The Protestants are poor, and unhappily divided into sects. The Church people, however, have made, such of them as are at all able, great exertions. In the evening we went on to Rawdon, in our way to which I was upset once into a pool of water in a field, but my cloak saved me from being wetted.

RAWDON—KILKENNY.

THE next morning nineteen persons were confirmed at Rawdon church. About two hundred were present. After the service, I addressed the congregation on behalf of the Church Society. Mr. Bourne's public services are established as follows :—Rawdon church every Sunday morning, except third in month, reserved for Kildare, distant nine miles. First Sunday afternoon, Kildare ; second, private house, in a different part of Rawdon ; third, Ramsay, after morning service at Kildare, thence distant ten miles ; fourth, kept open for any part of Rawdon where appointment may be made ; fifth, when it occurs, varied, notice being duly given beforehand ; —some occasional week-day appointments also.

After the service, Mr. Bourne drove me on to the mission of Mr. Torrance, and at the end of about twenty miles, all of abominable road, except the last two or three performed upon the River Achigan, of which we found the ice perfectly sound, we reached New Glasgow, where Mr. Torrance had come to meet us from Mascouche. Having re-

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freshed ourselves and the horses, we set out again, having a dozen miles farther to go to the wild and sequestered township of Kilkenny. Midnight was approaching, when, after winding our way through the tall, solemn, wintry woods, composed in part of pines of a remarkable height, we reached our destination in the house of a settler, consisting of two little rooms, of which one was assigned to Mr. Torrance and myself. Mr. Bourne had previously turned off to seek accommodation in another part of the township. Our Irish hosts were excellent people; devotedly attached to the Church, and recommending its principles in their lives and deportment. My servant and hired driver were stowed with the family in the outer room or kitchen, I hardly know how.

CHURCH OF ST. JOHN BAPTIST.

THE next morning we drove to the church, where Mr. Bourne met us, passing on our way what is jocosely called the *cathedral of Kilkenny*, being a little log school-house, roofed with bark, and lighted by four panes, in which the missionaries formerly officiated. The church is a small, wooden, unpainted building, with square-topped windows; but it harmonizes with the present state of things in the township, and I verily believe it to be attended by some worshippers who worship the Father in spirit and in truth. I consecrated this humble edifice, which is regularly fitted up for

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public service in the interior, and confirmed in it twenty-four persons. It was the first Episcopal visit. They asked me to give the church a name, as I had objected to their proposal of calling it the *Mountain* Church, which was partly intended as a compliment to myself; and I called it after St. John the Baptist, as being built for preaching in the wilderness, with which they were highly pleased. God grant that the preachers, calling upon men to repent, and at the same time indicating the Lamb of God, which taketh away the sins of the world, may prepare the way of Christ among the people. After the service we returned to New Glasgow, and thence, twelve miles further, to the parsonage-house at Mascouche, where I became a guest. Mr. Bourne was received by the Hon. Mr. Pangman, the Seigneur, whom I have mentioned to the Society in the account of my visitation in 1840, as the great promoter of Church matters in this mission.

MASCOUCHE—NEW GLASGOW.

THE next day being Sunday, the 15th, we passed at Mascouche, where there were two services, and fifteen persons were confirmed in the morning. About one hundred, or rather more, were present,—(the little church is full with such a number,)—and about eighty in the afternoon. A good proportion had to come from a distance.

On the 16th we went up again to New Glasgow for a confirmation, and the consecration of a new

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church at that place. It is some few degrees larger and better than that of Kilkenny, and to make it even what it is, has cost great exertion on the part of Mr. Torrance, backed by Mr. Pangman. Both of them have assumed liabilities which ought not fairly to be thrown upon them. The church was as full as it could be, probably three hundred people being assembled within it. The site was given by Mr. Mackenzie, a respectable gentleman of Terrebonne. The Rev. F. J. Lundy, a Professor of McGill College, Montreal, came over to assist in the consecration; twenty-eight persons were confirmed, making sixty-seven in all in the mission. This (to New Glasgow) was also the first Episcopal visit.

The communicants are about thirty at one time at each of the three churches; the communion is also administered at Paisley, but I find no note of the number. It is a most laborious mission. Sunday morning service throughout the year at Mascouche, except on the sacrament days at New Glasgow, Paisley, and Kilkenny, four times a year each, (as also at Mascouche;) Sunday afternoon service alternately at Terrebonne, six miles from Mascouche, and New Glasgow, twelve miles, when at the latter, way is continued to Kilkenny, twelve miles further, on Sunday night, in order to hold service there (fortnightly) on Monday; two miles from the house to the church, and eleven, after service, to sleep at Paisley, in preparation for service there on Tuesday, and so back to Mascouche. A great portion of the

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road in summer of the worst description. Occasional visits to the Nord, forty miles from Mascouche; parochial visiting cannot be systematic in such vast extent of scattered charge. Parsonage-house, a neat cottage, close to Mascouche church: complete, and out of debt: site given and large contribution made towards building by Mr. Pangman.

MONTREAL.

On the 17th, the Rev. F. J. Lundy drove me to Montreal, twenty-five miles. The road was admirable, lying almost the whole way upon the ice. The weather had become, within a couple of days, clear and extremely cold. At Montreal I passed nearly a week. On the 19th, I presided at a public meeting for the formation of the District Branch of the Church Society. Some very handsome subscriptions were obtained before the meeting broke up. I also presided, on the 21st, at the quarterly meeting of the Central Board of the same Society. On Sunday afternoon the 22d, two hundred and ninety-one persons were confirmed in the parish church. There was a most overflowing congregation, in whose presence I baptized two adults, after the second lesson. The new church of St. George, in this city, is nearly finished—a very handsome stone structure, in the Gothic style. The Church of England has now, in addition to the parish church, three places of worship in this city, besides a temporary chapel in the suburb of Griffin Town,

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and a small chapel at the Cross, below the city, with the exception of which last there was not one besides the parish church itself before 1840. Others are in contemplation.—The whole time of my stay in Montreal was one continued thaw, with occasional rain.

LA CHINE.

On the 23d, I went to La Chine, only nine miles from Montreal, where, as upon a former occasion, I took up my quarters, by invitation, with the family of Col. Wilgress, mentioned in my journal of 1840. The next day I confirmed twenty-three persons in the church. From forty to fifty were present. La Chine is one of the old Roman Catholic parishes. Mr. Bond has three services on Sundays, in the morning and evening, at the church, with a service interposed at Lower La Chine, distant five miles. On Thursday evenings he officiates in a store, two and a half miles from the church.

CÔTEAU DU LAC.

On the 25th I went to Côteau du Lac, crossing the Isle Perrôt, at the mouth of the Ottawa, and passing through the Roman Catholic villages of the Cascades and the Cedars, a distance of thirty-seven miles, of which the former half was performed upon the ice. This (since it became necessary to detach

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Vaudreuil from it) is by far the smallest and most insignificant mission in the diocese. It contains only twelve families of the Church of England, and three other Protestant families attending the ministrations of Mr. Leeds. A company of troops affords an addition to the congregation. All these persons, however, would be totally cut off from the services of any Protestant clergyman, but for the maintenance of a mission upon the spot. The building fitted up and used as a church is described in my Journal of 1840. * * * Five persons only were confirmed.

HUNTINGDON AND GORE.

Mr. Simpson, the collector of the Customs, of the hospitality of whose family I had partaken, took me over the next morning to Huntingdon, the head-quarters of the mission in charge of the Rev. W. Morris. I was also escorted across Lake St. Louis, a distance of about nine miles, by several of the parishioners in carioles and sleighs. Mr. Morris met me at the Lake shore; and we proceeded to Huntingdon by a circuitous route, making the distance fifteen miles more, up the little river La Guerre, that we might have the benefit of the ice, the land-road being very bare of snow, which had greatly wasted during the thaws. I was received at the house of Colonel Campbell, of the British army, commanding on particular service in this district. In the afternoon, I confirmed forty-one persons in Huntingdon church. About three hundred were

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supposed to be present, being fifty more than the number for whom sittings were regularly provided. On the 28th, I proceeded to a log school-house in the Gore,* within this mission, at the distance of ten miles from the village. The building, of which the dimensions are thirty feet by twenty, was crammed almost to suffocation. After my sermon, a number of the heads of families met to confer with me respecting the erection of a church in the Gore. They have subscribed to the extent of 120*l*., but can never complete their undertaking without considerable aid from other sources. There is a difficulty (as is usual in new settlements) about the choice of the site, which is not yet adjusted. The services in this mission are distributed as follows: Morning service at Huntingdon church every Sunday in the month, except the first, when it is held at the Gore, distant, by the ordinary route, eight miles; afternoon service, every Sunday at the Gore, except the first, when it is at Huntingdon; evening service, every Sunday in the lower part of the Gore, three miles from the other station. Five circumjacent settlements, at the distances respectively of one, three, three, four, and about eight miles, are each regularly visited once a week, when Mr. Morris has a kind of week-day cottage-lecture, with prayers from the Liturgy. The cottage-lectures afford opportunity of intercourse with the people in the other settle-

* There is an entire mission called the Gore, north of Montreal; and other places have this name from their form, and the manner in which they are laid out, being supplementary strips when the townships are surveyed.

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ments. A Sunday-school is held at Huntingdon every Sunday at nine A.M., and the children are publicly catechised before each of the week-day services in the settlements. It has not yet been found possible to raise means, in addition to the Society's grant, sufficient for the erection of a parsonage-house; and it is a wretched tenement indeed, very unfit for protection against a Canadian winter, of which Mr. and Mrs. Morris are in temporary occupation.

EVIL EFFECTS OF RELIGIOUS DIVISION.

THE village of Huntingdon may be taken as one among many examples of the deplorable effects of schism in a new country. Here, in a spot scarcely reclaimed from the woods, is a little collection of houses, a good mill, a tavern or two, some few tradesmen, and some commencing indications of business;—one good spacious church might contain all the worshippers; one faithful pastor might tend them all; and their resources for the support of religion, if combined, might provide for all the decencies of worship in a reverent manner, and for the comfort of the minister and his family; they might, in laying their foundations for the future, exhibit, in the article of religion,—which should be their all in all,—the picture of a little Christian brotherhood; and the village not drawing, or drawing comparatively little, upon the bounty of the colonial cities or

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societies at home, the aid derivable from these sources might the more largely supply the unprovided tracts of country in the wilderness. But here are four Protestant places of worship — altar against altar — all ill-appointed—all ill-supported—and while discordant preaching is going on, or unholy leagues are made of two or three irregular sects against the Church, and violent excitements are resorted to, like the getting up of the steam, to force on a particular interest at a particular conjuncture, many a ruder and more remote settlement is supplied only at wide intervals by the extraordinary efforts of this or that minister, and these again marked often by a mutual jealousy, heightened, where the Church is the object of it, to an acrimonious and unscrupulous hostility. In these instances, the forbearance and dignity of the Church have, I think I may say without prejudice, stood in most advantageous contrast with the proceedings of other parties. But what cause have we to imitate the prayer of the Lord Himself, that they all may be one, even as He and his Father are One!—to pray and long for a nearer approach to that happy consummation described by the Apostle, that there may be no divisions among them, and that they may be all perfectly joined together in the same mind and in the same spirit! The Church, whatever opposition she may encounter, can be the only possible instrument of bringing on these blessed results; and the conviction of this truth will surely be a stimulus to all the friends and supporters of the venerable Society to add to its means of planting her

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standard in the rising settlements of the American colonies.

Mr. Morris is much beloved, and has at different times received anonymous, as well as avowed, presents of poultry, or other small tokens of good-will, such as the country-people could afford to give. I left his mission in the evening of the 28th, passing down from the Gore, about ten miles, to the parsonage at Ormstown.

ORMSTOWN.

On Sunday, the 29th, the confirmation was held at this latter place. Fifty-one persons were admitted to the rite. The aisles, and even the vestibule, were occupied by people for whom there was no room left in the pews, and who were content to stand during the whole service. There was also an exceedingly good congregation in the evening, when I preached again; but the more distant settlers would not, of course, attend twice. The stated labours of Mr. Brethour are arranged as follows: Morning service every Sunday at Ormstown, except that, in summer, it is performed on the first Sunday of the month at the Beauharnois Canal, twenty-two or twenty-three miles distant. The congregation are too scattered for constant service a second time in the day; but on Sunday evenings Mr. Brethour collects a few neighbours for the familiar exposition of Scripture, with psalmody and prayers from the Liturgy. Every Tuesday evening, he

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has a cottage-lecture in James Town, distant four miles.

ST. RÉMI.

On Monday, the 30th, one of Mr. Brethour's parishioners, an Irish settler of most respectable character, volunteered to convey me to St. Rémi, the head-quarters of the mission of Mr. Plees, distant from Ormstown thirty miles. The first dozen miles were performed upon the river Chateauguay, and the travelling was consequently excellent; but, after leaving the ice, at St. Martine, our progress was sadly slow and laborious, from the denuded condition of the roads; and, passing through a very obscure tract of country, we got greatly out of our way, so that it was considerably after the appointed time that I reached the little church of St. Rémi. This edifice is a good deal contrasted with a showy and spacious building at the distance of a mile or two, where the village is situated belonging to the Church of Rome,—being only thirty-two feet by twenty-six in the *exterior* walls, and containing only one hundred and four sittings, of which about ninety were occupied upon this occasion, the people who had arrived having very patiently waited for me. The little building is of stone, and very well put together: it is perfectly new, and not quite finished, but has a neat appearance, and suffices for the present members of the Church in the neighbourhood, who appear to be well-affected and devout. Thirteen persons were confirmed.

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RUSSELL-TOWN FLATS.

In the evening, after I had partaken of the hospitality of an English family with whom Mr. Plees lodges, the neighbours contrived, with some ingenious accommodation of the articles of equipment contributed from different quarters, to harness four horses to a sleigh, (on account of the extreme badness of the roads,) with which I proceeded, in the first instance, to sleep at Norton Creek.* The driver, a most respectable Englishman, who leases the seigneurial mill at this place, was our host for the night. The next morning we proceeded with our four-in-hand to Russell-town Flats, one of the principal stations of Mr. Plees, where about two hundred and fifty persons were assembled in the school-room, an old store, now closely crowded, and twenty-eight were confirmed. After having been hospitably entertained by a member of the Presbyterian body in the village, we went on in the same conveyance to Colonel Schriver's at Hemmingford Corner, distant twenty-four miles from St. Rémi. Here the Clergy are always welcome. It blew violently and rained very hard during the night, so that the snow was still further diminished in the morning. My friend from Norton Creek was perfectly willing to take me on still with the sleigh and four horses, although he would receive no compensation; but, after some

* This American phraseology has crept into our frontier. Every little inland stream is called by the Americans a creek.

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consultation, it was agreed to venture upon wheels,* the Rev. C. Morice having, indeed, come over the night before, in a wagon, from Odell Town, to meet me. This occurred on the 1st of February, and it was a very remarkable circumstance—my own experience of winter travelling in *Lower* Canada, which has been sufficiently long and extensive, never having furnished another instance of the kind, during the settled season of deep Canadian winter. In places where the snow lay still in considerable masses, it was rather awkward to pass through with a wagon; but there was no serious difficulty.

EXTENT OF A CANADIAN MISSION.

At Col. Schriver's I took leave of Mr. Plees. His charge, although it lies within fixed limits, is wholly of an itinerant character. At St. Rémi, which is his home, (so far as he has one,) he officiates upon one Sunday and one week-day in the month. Both these are evening services, to which he returns after labouring elsewhere. He has four other Sunday stations in his mission; eleven regular stations for appointed services in all. He officiates twenty-three or twenty-four times every month, and his monthly circuit is one of 235 miles, besides all extra calls.

The largest number of communicants at any one time at Russell-town Flats, has been fifty-eight; at

* The form in which the Americans propose the question of eligibility between the two modes of conveyance, in such an equivocal state of the roads, is sometimes this, "*Shall we roll or slide?*"

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St. Rémi, where the ordinance has been once celebrated, there were fifteen. The religious habits of the people are very unformed in a tract of country situated like this mission. There is no church in this mission except the small one at St. Rémi above described ; this has, as yet, neither bell, communion-plate, nor font. Mr. Plees has no parsonage-house.

HEMMINGFORD.

I WAS now, on the 1st of February, on my way from the mission of Mr. Plees to the adjacent mission of the Rev. C. Morice, which is precisely of the same description. About three miles from Hemmingford Corner, I stopped to inspect the commencement of a church, which unhappily is at a stand. The walls are raised a few feet from the ground; but the infrequency of the ministrations which the Church can extend to the spot, the poverty of the people, and some disappointments which they have experienced, have caused them to desist from their operations, although not to abandon the hope of resuming them. I met some of the leading settlers here by appointment, and endeavoured to encourage them, but they seemed to be a good deal disheartened. Great and humiliating are the difficulties with which the Church of the Sovereign and the empire, that empire the greatest and most glorious upon earth, has to struggle in these portions of British territory: many must be the anxieties and

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mortifications of one abundantly conscious of his own insufficiency, upon whom "cometh the care of all the churches," in a diocese like this; and heavily must he often feel the force of the questions, "Who is weak, and I am not weak? who is offended, and I burn not?" Very needful for him it is to be strengthened in faith, and to keep before his eyes the assurance that Christ will forget no portion of that Church for which he shed His blood. Much comfort ought he to take also in considering the means which God has raised up in the great Church Societies at home for preserving the seed of the Church in the Colonies, and in cultivating a lively trust that those means will be enlarged. The scenes in which I was now engaged (among many others) were calculated to suggest such a train of reflections as this.

SHERRINGTON.

TURNING my back upon the suspended design, which seemed to invite a jeer from surrounding Romanists and sectaries, like that of old, "What do these feeble Jews?"—a few miles more brought me to Sherrington, where there is a stone church of respectable promise, very far indeed from being finished, but roughly fitted up for present use. There is a large congregation, chiefly of Irish Church-people, who, for some time past, in consequence of some unavoidable changes in the distribution of service through the mission, since the removal of Mr. Dawes to St. John, have had no *Sunday* service

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whatever, and have been very ill-satisfied with mere week-day ministrations once a fortnight, although alleging nothing, in any way, against their pastor. About one hundred and fifty persons were present at the confirmation, but only five were confirmed; for Mr. Morice had just risen, when he came to meet me at Hemmingford, from confinement to his bed, under a sharp, although short, attack of fever, and this had prevented his going to a place called Bog-town, (to notify the people of the time,) in which most of the candidates whom he had prepared had their residence. It was from the state of things which I found here, and the activity of other parties in seeking to turn it to their own account, that I decided at once to choose this station for Mr. Hazard, whom, with the sanction of the Society first received, I had left at Quebec awaiting my selection of the place which I should judge to have the strongest claim; well aware, at the same time, that I should visit others before the close of my journey, of which the wants might stagger my decision. The people were entirely respectful in their deportment, and at the house where we stopped, they set their best before us with a simple but very cordial hospitality. Some snow began to fall this afternoon; and in the evening, accompanied by Mr. Morice, I went on once more, with four horses attached to a sleigh, —after a great delay in contriving the means of rigging out such an equipage,—to Napierville, about seven or eight miles from Sherrington. The

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next day I left Mr. Morice's mission, to return to another part of it, after a considerable intervening circuit. For the present, therefore, I reserve the farther account of it.

LA PRAIRIE.

I NOW went down again to the shores of the mighty St. Lawrence, a drive of nineteen miles from Napierville bringing us to La Prairie, where I had an appointment at two o'clock. The little Protestant church here is now decently finished in its exterior, and neatly enclosed by means of a special grant from the Society for Promoting Christian Knowledge, and a smaller aid from the fund placed at my disposal by the Society for the Propagation of the Gospel; the interior fitting up has also been renewed with great taste and judgment, entirely from the contributions of the Rev. F. Broome's friends in England. I baptized four children, one of whom was Mr. Broome's, and confirmed eight persons. The mission is to be visited again in May, when the church, of which Mr. Broome has procured the erection at Longueil, (Baron G——, the seigneur, contributing 300*l.*,) will, D. V., be ready for consecration; and it is arranged that then also the same ceremony should be performed at La Prairie. Mr. Broome officiates here to the troops every Sunday at ten A.M.; to the civil congregation at a quarter past eleven; in the afternoon he has a service at the

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Military Hospital. The church at Longueil is not yet used. He is endeavouring to put matters in train for the erection of a small chapel at La Tortue, at the distance of some miles, where he has a week-day congregation.

L'ACADIE.

THE next morning, February 3d, I proceeded, in company with Mr. Broome and some of the clergy of Montreal, who had come over to meet me, to consecrate a very diminutive church at L'Acadie, twelve miles from La Prairie, where there is a small but stedfast Protestant congregation chiefly attended by Mr. Forest of Christieville, near St. John, the Society's excellent catechist and lay reader. It is a wooden building, and not originally constructed for its present purpose, but the people have contrived to give it an ecclesiastical character, and it is fitted up with sufficient neatness within. Mr. Dawes from St. John, and Mr. Allen from Christieville, met me here to assist in the ceremony. The candidates for confirmation were to receive that rite at St. John. After the service, we took some refreshment at the house of Dr. Richardson, one of the principal members of the congregation.

CHAMBLY.

I THEN proceeded, fifteen miles, to Chambly, where, as in most other cases, I became the guest of the cler-

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gyman. The accommodation in this church has been enlarged by galleries since my last visit. Here I confirmed fifty-seven persons, on the 4th, of whom about a dozen belonged to the garrison. About three hundred were present. Mr. Braithwaite has two services on Sundays, one of which is for the troops. Communion monthly, by recent arrangement. Mr. Braithwaite conducts a classical school of much and deserved reputation; but devotes, nevertheless, some portion of every day to visiting either the sick or the whole in his parish. The youth of the congregation receive catechetical instruction every Saturday at Mr. Braithwaite's house. No parsonage-house.

ST. JOHN—CHRISTIEVILLE.

In the evening I proceeded to St. John, twelve miles, and on the following morning, Sunday, 5th Feb., the confirmation of one hundred and eight persons took place in the parish church. The number in this parish never (I believe) exceeded twenty-three, and was usually considerably less. But this is only one sign among many of the manner in which it has pleased God to prosper the faithful labours of Mr. Dawes since he became rector of the place. Of these one hundred and eight, a few were military, (also under the charge of Mr. Dawes;) twelve or thirteen came from L'Acadie, (these also had been examined by him;) and three came from Christieville, where

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everything is yet quite new. In the afternoon I preached at this last-mentioned place, which is connected with St. John by a bridge across the river Richelieu. It is not a missionary station of the Society, but may be recollected as the spot where Major Christie (in many other things a benefactor of the Church) built the house of God, a school-room, a parsonage-house, (now in progress,) and provided for the maintenance of the minister, all at his own cost. In the evening I preached again at St. John. On the day following, a public meeting was held in that parish, at which I presided, for the formation of the District Branch of the Church Society. Upwards of forty pounds were subscribed (as annual contributions) before the meeting broke up, the Rector setting a most liberal example.

There are three services every Sunday in the parish church of St. John, one of which is for the troops; short service in the military hospital every Monday; occasional service at L'Acadie. Communion monthly. Communicants at Christmas, about seventy. Mr. Dawes constantly engaged in parochial visits among the whole and the sick. Military hospital regularly attended. Bible class in process of formation in barracks. Sunday-school flourishing; children attending between seventy and eighty; library attached to Sunday-school, for which an annual charity sermon is preached; teachers attentive and efficient; meet on Friday evenings to be prepared by the Rector for their task. Parochial-school maintained by funds raised upon the spot. Weekly

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catechetical instruction in the military schools. Church services performed strictly according to rule. Church in good order and repair; complete in its appurtenances; no debt; consecrated with churchyard, and properly enclosed. Rectory newly repaired by parishioners.

LA COLLE.

TUESDAY, the 7th, was ushered in by a heavy snow-storm, and was also intensely cold. The drifts were great, and our friends at St. John foretold that Mr. Morice (who had joined me there) and myself would speedily be obliged to turn back, after setting out for La Colle, lying in that part of Mr. Morice's mission which remained to be visited, and distant nineteen miles from St. John. We accomplished our journey, however; but of those who had to meet us at the La Colle School-house, a great proportion were less favoured; either having to come by less frequented roads, or being sorrily provided with means of conveyance, or calculating that I should be stopped. Not more than seventy-five persons were present, and only seven were confirmed; and thus, a different cause having, as before explained, reduced the number in the other part of the mission, (at Sherrington,) only twelve were confirmed in the whole. We passed the church, a very respectable stone building, like that at Sherrington, but not sufficiently advanced towards its

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completion to admit of its being used. The duties of Mr. Morice are thus arranged upon alternate Sundays:—Isle aux Noix garrison, Odelltown, La Colle, three services and twenty-one miles to travel, on one Sunday; Napierville, Isle aux Noix garrison, and La Colle, three services, and twenty-four miles to travel, the other Sunday. He has five week-day stations, at which he officiates once a fortnight, (including his visit to the school and hospital of the Isle aux Noix garrison,) the most distant of which is fifteen miles from his residence, the nearest seven. There are four others at which he officiates once a month, and which are visited in a circuit of thirty-two miles. Parochial visiting of the flock imperfect, on account of his being so constantly upon the road.

CHRISTIE AND CALDWELL MANORS.

My next point was the mission of the Rev. M. Townsend, comprising the two parishes, each of great superficial extent, of St. George and St. Thomas, otherwise called Caldwell and Christie Manors. I made a little *detour* to take the Isle aux Noix in my way, in order to inquire after three or four soldiers of the garrison, who were to have met me, by Mr. Morice's appointment, at La Colle. The person with whom Mr. Morice lodges, a substantial Yorkshire farmer, provided me with a sleigh, but

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begged me to send it back from the Lake Shore, opposite to the island, as he was not willing to trust the management of the horses, for making the traverse in the snow, to his son, who was a nice stripling, allowed for the occasion to be *currûs auriga paterni*, but one of whom it seems that he judged, with reference to the difficulties of the ferry, that

——"Nec viribus istis
Munera conveniant, nec tam puerilibus annis."

I only mention this circumstance to show the extraordinary rapidity and power with which the sudden change of the weather had taken effect—for when we reached the ferry we saw a sleigh and pair crossing to the island upon the ice, and our own lumber-sleigh and pair, carrying four persons and my baggage, immediately followed in the same track. I saw two of the soldiers, and spoke with them myself: they had set out and gone a few miles to meet me, the day before, but they were on foot, and the weather and drifts obliged them to turn back. I desired them to attend the next day (the 9th) in Christie Manor church, where they were accordingly confirmed. Sixty-seven persons were confirmed in all; between three hundred and four hundred were present. Mr. Townsend has morning service on Sundays alternately at his two churches, which are three or four miles apart; his evening service is alternately at Henryville (where a third church is now being built), I think six or seven miles from his residence, and at different stations, where he affords

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an occasional visit, in the school-houses. Communicants at the two churches, one hundred and one. Radius of ten miles may be taken any where within the charge, the village of Clarenceville, in Christie Manor, being made the centre. Sunday-school in each parish: about fifty children greatest number at St. George, and forty at St. Thomas.

PHILIPSBURGH.

On the 10th I went to Philipsburgh, or St. Armand West, ten miles from Clarenceville. I had been for the last fortnight in a flat and insipid country: here the character of the scenery changes at once. In the afternoon I confirmed eighteen persons in the parish church. Mr. Whitwell has morning service every Sunday in the parish church; evening service alternately at two school-houses, distant respectively six and five and a half miles; an evening service is also held in the village school-house, by Mr. Neve, a lay-reader, and aspirant to the ministry,* who, in fact, has conducted a very great portion of the other services for the last two and a half years, on account of the ill health of Mr. Whitwell, who is affected with bronchitis.

I called together a few of the leading persons interested in the erection of a new church, and left them with some hope that further and more successful efforts will be made. An excellent site has been secured in the village.

* Since ordained.

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BEDFORD AND STANBRIDGE.

Feb. 11.—The village of Bedford, in the township of Stanbridge, which forms the mission of the Rev. J. Jones, is eight miles from Philipsburgh. I confirmed this morning seventy-four persons in the village church. There would have been eighty-one, but seven who had been prepared, were kept at home by illness. Between three and four hundred persons were present. The next morning, (Sunday, the 12th,) I confirmed thirteen persons in the church of Stanbridge East, on the Upper Mills, only four miles from Bedford, where, nevertheless, there were reasons for holding a separate confirmation. The Church, owing to a series of unfortunate occurrences, was in a sunken and feeble condition in this mission, and in Stanbridge East appeared absolutely prostrate; but it has pleased God to bless the labours of Mr. Jones, and a most gratifying change has been operated, which, I do trust, lies far deeper than the surface. In my journal of 1840, I had to state that the church of Stanbridge East was *shut up*. I now met there, as it was calculated, three hundred persons or upwards. The people of this very spot volunteered the other day to make Mr. Jones a present of a house by subscription; and, what is far more important, he has been so successful in awakening their minds to a due sense of the one thing needful, and the necessity of using the divinely-appointed means in order to profit by the covenant of grace, that he has already performed between sixty and seventy baptisms since the commencement of the

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year, *i. e.* in little more than one month. In 1840, twenty persons were confirmed in the mission; upon the present occasion eighty-seven (besides the seven who were prevented from presenting themselves). It may be proper here to state that Mr. Jones is a staunch and uncompromising churchman, whose whole course, since he has held a pastoral charge in the Church, appears to bear testimony to his having passed over to her ranks from conscientious conviction, at the same time that his previous habits may, in some respects, give him an advantage in dealing with dissenters or ambiguous religionists. Mr. Jones has three full services on Sunday,—Bedford church in the morning; Stanbridge East church, afternoon; private building at Lower Falls, some miles distant, in the evening. Tuesday evening, cottage lecture in Stanbridge East school-house; Wednesday evening, ditto, ditto, Bedford. Occasional services in other places (and additional labour since undertaken in the township of Farnham). A subscription has been raised in Quebec and Montreal, as well as upon the spot, for the erection of a parsonage-house. It is calculated that there are three thousand souls in this township, and that five hundred now attend the ministry of the Church, exclusive of children. Mr. Jones's son, who is an aspirant to the ministry, and has been reading partly under the direction of the Rev. J. Reid, has been eminently useful in this whole neighbourhood.

I must here take occasion to observe, once for all, that, if in cases where there is something new and

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extraordinary to call for notice in a report like this, the zeal and efficiency of a missionary are naturally set in conjunction with such notice, it must never be inferred that these qualities are wanting in other cases where all special mention of them may be omitted. There are many tried and faithful servants of whom there is only to record their stated, long-established and unvarying round of labours, yet whose labours are most valuable, and who are laying deep the foundation of future good.

ST. ARMAND EAST, MISSISQUI BAY.

THE afternoon of this Sunday was allotted to the mission of the Rev. James Reid, who kindly sent his son over with a sleigh to meet me at Stanbridge, and to carry me to his own parsonage-house, six miles distant, in the village of Frelighsburgh, or St. Armand East. A congregation of nearly two hundred persons was assembled in the church. Thirty-five persons were confirmed. Mr. Reid, after dividing his Sunday labours for many years among different places, (some of which are now otherwise supplied,) has judged it latterly most profitable to give the whole Sunday to his parish church, where he has two services. He pays occasional visits, for the purpose of holding service, to neighbouring settlements, upon week-days. All the parishioners receive pastoral visits several times during the year. A church is projected in the adjoining township of

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Sutton, where Captain Kemp, one of Mr. Reid's parishioners, has an interest, and he is most zealously bent upon the object.

BAPTISM OF TWELVE ADULTS.

THE baptism of the twelve adults forms an interesting feature in the labours of the past year, as indicating that prejudices and errors are giving way, which are of very old standing in this neighbourhood. And I am persuaded that none of these persons came in without the wedding-garment. Not only had conscientious attention been bestowed in preparing them, but from the state of local feelings and opinions, they would be likely to err rather on the side of overstrained scruples than of temerity in becoming the recipients of this divine ordinance.

DUNHAM.

ON Monday morning, February 13, I proceeded, six miles, to Dunham Flats, where the church of the Rev. C. C. Cotton is situated. Here I was met by a congregation, estimated at three hundred, and nineteen persons were confirmed. Morning service is performed every Sunday at this church; the

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afternoon is given to the north part of the township, except one Sunday in the month, which is allotted to the west. No parsonage-house. Mr. Cotton, who is now advanced in life, is in very feeble health, and there have latterly been great interruptions of his public duty. A member of the Baker family, the different branches of which are noted for their good affection to the Church and hospitality (as I can testify) to the clergy, has consented, under these circumstances, to keep the congregation together by acting as lay-reader.

BROME.

Feb. 14.—Captain W. Baker drove me to Mr. Cotton's, six miles, and Mr. Cotton then passed me on thirteen miles further, to the incipient village of Coldbrook, in the township of Brome. Here I became the guest of the Hon. Colonel Knowlton, who has promoted the erection of the church and parsonage-house, both now in progress, and has given three acres in the centre of the village for the church-site and parsonage lot. Matters are very new and unformed in this township, of which the Rev. E. Cusack only took charge in October; and the people, except a very few English settlers, having been out of the habit of attending Church ordinances, it would have been premature to attempt to prepare any number of them for confirma-

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tion. I preached, however, in a school-house, a couple of miles from the village, and endeavoured to set before my hearers the excellences, not only of the Christian religion and the reformed faith, but of the apostolic Church of England. I rather suppose that about seventy persons were present. The school-house is a very small affair. Mr. Cusack's Sunday duties, according to the arrangement made for the present, are at Tibbett's Hill, Brome Corner, and Sutton Township, in a kind of rotation, on Sunday mornings; Ware's and Bell's school-houses in the afternoon alternately. These places all lie within a circuit of from two to half-a-dozen miles. The church stands on a rising ground in the village, and has a good effect.

FROSTE VILLAGE, IN SHEFFORD.

Feb. 15.—A drive of about eight miles, part of which was upon Brome Lake, in summer a beautiful sheet of water, now tedious to travel from an accumulation of fresh fallen snow, brought us to Froste Village, in Shefford, where twenty-seven persons were confirmed in the church. Upon this occasion the Rev. J. Jones preached the sermon, he being on his way to the Church Society meeting to be held at Granby. In my address to the young people I felt it my duty to guard them against the errors of Millerism, which have in a manner flooded this

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part of the country, and produced, in many instances, conspicuous mischief. The pillar of the cause in this neighbourhood is a tin-smith of Waterloo Village, formerly a soldier in the British army, and now enjoying a pension. Another great preacher of the same doctrine in the township is a man who, eighteen months ago, ran off with a neighbour's wife.

GRANBY.—CHURCH SOCIETY MEETING.

After passing the night in the parsonage-house at Waterloo Village, I left Mr. Balfour's mission on Thursday morning, the 16th, to return in a couple of days, in order to complete the duties to be performed within it. My first mark was Granby Village, distant ten miles, lying within the proper limits of no mission whatever, and, with its neighbourhood, lamentably, although quite unavoidably, neglected. It was this very circumstance, coupled with the consideration of its central situation relatively to the missionaries to be called together for the purpose, which induced me to fix upon Granby as the spot for forming, in the first instance, one of the district associations of the Church Society. Divine service was held first in a building borrowed for the occasion, and I preached in direct preparation for the meeting which followed. It was well attended, and there were persons present, among them very respectable females, who had come thirty miles or upwards, travelling through great

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severity of cold. Colonel Nickle, of the British army, whose station, on particular service,* is now at Granby, assisted me in moving the resolutions, as did the Hon. Colonel Knowlton, of Brome. After all was over, a deputation, representing Granby, South Ridge, and the Township of Milton, waited upon me with a petition, setting forth their utter spiritual destitution, and exhibiting one hundred and twenty-two names of heads of families, all stated to belong, *bonâ fide*, to the Church. The skeleton of a wooden church has been put up in the village, standing upon a good stone foundation. It stands upon a lot of ten acres, considered to be worth 100*l.*, which has been given for a church, parsonage, &c., by the Rev. T. Johnson, of Abbotsford. There are a few people in Granby Village who have made great exertions to promote this object, but their number is very small, and the South Ridge and Milton people are new and poor settlers.

ABBOTSFORD.

Feb. 17.—I drove to Abbotsford, ten miles from Granby, and met a congregation of more than two hundred persons in the church. Forty-four were

* I was laid under obligations upon this journey to three of the officers commanding upon this footing—Colonel Campbell, whose hospitality I have mentioned at Huntingdon; Colonel Taylor, (also a host of mine when at Napierville upon a former journey,) who assisted in the proceedings of the Church Society at St. John; and Colonel Nickle, who took the same part here.

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confirmed. In my sermon, at the special request of the Rev. T. Johnson, I directly met and exposed (which was by no means difficult) an attack upon episcopal confirmation, full of gross misrepresentations and manifesting an exceedingly bad spirit, made in the shape of a small tract, which had been busily circulated by a particular body of dissenters. They had appointed a protracted meeting, in which four of their ministers took the lead, immediately before the time which had been notified for my visit. The tract was printed at Winchester, in England, and bore a number, as being one of a series. It declared itself to have been prompted by some address put forth by the Rev. Mr. Dallas, Chaplain to the Bishop of Winchester, in which parents are exhorted to bring their children to confirmation. The copies were circulated with some caution and art, for that which Mr. Johnson put into my hands was one which he had received under a promise of returning it within a given time. God, however, made the mischief which the enemies of the Church had desired in this most unprovoked attack to return upon their own heads. Mr. Johnson has stated to me, in a letter written since my return home, (forwarded to the Society by the last mail,) that the Church has gained strength and distinctness by the occurrence; the hostility, which had often assumed a different guise, having now appeared in a declared and unequivocal shape. If it is painful, under any circumstances, to witness the spirit of strife and envy, and the busy propagation of error, it is doubly so

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in a country like this, where the multiplication of schisms, and the restlessness of irregular zeal, yield triumph to the vast Romish majority of the inhabitants; and the cause of Protestantism, popularly regarded as a whole, made up of Church and sects together, is weakened and discredited by the exhibition of divisions and the use of unworthy arts. It is happy, indeed, when the authors themselves of such proceedings have their eyes opened to their true nature, and learn the closely-connected principles of primitive unity and christian love.

While I was with Mr. ——, he called in his two daughters, left motherless a few months ago by a very sudden stroke of Providence, and adverting to the lot which I have mentioned his having given to the church in Granby Village, but of which the deed, from some temporary cause of obstruction, had not been passed, charged them, (nothing loth,) taking me as his witness, to see to the execution of his purpose if God should take their father also before the execution of this form. The recollection of his loss, his love for the Church, and the picture which he had raised of his children made orphans, all mixing together in his mind, for one moment overpowered his feelings and checked his utterance; but he recovered himself, and closed his directions in a firm and distinct tone. He is a remarkably plain, simple, and guileless man—very little thinking that I should make this domestic scene the subject of a description to the Society. The lot is worth 100*l.*, an important sum to a man like Mr. ——. His health is

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delicate, and he has been compelled to abridge the number of his appointments to officiate, although he still complies with occasional calls to a distance. His duties regularly laid down are as follows:— Morning service every Sunday at Abbotsford. Afternoon every Sunday, weather and roads permitting, at Rougemont, eleven miles distant, where the Protestants form a very united, although not large, congregation. Mr. —— is just upon the edge of the township, but within the seigneurial tracts. He is much engaged in visiting from house to house, and is enabled to state that family prayer has, in many instances, been introduced among the people.

SHEFFORD.—GEAR'S SETTLEMENT.

On Saturday, the 18th, I returned, through Granby, to the mission of Mr. Balfour, and first drove, eighteen miles, to a part of the township of Shefford called Gear's Settlement, where he had made an appointment for me to preach. The school-house was crammed, not being well capable of accommodating more than one hundred persons. These auditories in the woods always listen with curiosity, attention, and apparent interest at the moment; what portion of seed may carry a blessing to the heart is nothing but what the great day will fully show. We went on, eight miles further, to the parsonage in Waterloo Village, and thence to

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dine with the next neighbour, Mr. Robinson, a friend to our cause, who has subscribed 100*l.* towards the church about to be erected.

WEST SHEFFORD.—WATERLOO VILLAGE.—STUKELEY.

THE next day (Sunday) I was driven by one of his sons, a youth of much promise, whose mind appears turned towards the ministry, to West Shefford church, eight miles, where I met an overflowing congregation. It was computed that upwards of four hundred persons were present. All the chairs from the nearest houses were in requisition to furnish extra seats in the aisles: the pulpit steps were occupied for the same purpose, and the deficiency of accommodation was eked out by inverted *sap-pails*, with pieces of board laid from one to another. Sap-pails, are the wooden vessels made to receive the discharge from the sugar-maple when it is tapped. Thirty-three persons were confirmed. In the afternoon I preached again, to about one hundred persons, in Waterloo Village school-house, and in the evening, a third time, to half that number at another school-house, eleven miles distant, in Stukeley. It was drifting and snowing all day, and it was quite a process to go through to beat off the snow from our clothes and persons, and to spread out cloaks and mufflers by the stove before the commencement of service. The ministrations of the Church are quite a rarity in this spot. I was driven up from Water-

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loo, by a member of the —— family, whom I have long known and esteemed in my journeys through Stukeley, and whose guest I became for the night. The family is reduced, by a succession of deaths, to two brothers living together, one of whom is married, and one sister: they keep no servant in winter-time, tending the horses and cattle, and doing the whole work about the place themselves, but they manifest a degree of intelligence, reading, and general information, which is truly surprising in persons familiar from childhood with all the rougher occupations of rural life in the new parts of Canada. Hired labour is here a serious matter.

I had now taken leave of Mr. Balfour, the distribution of whose labours I proceed to record. He has three full services and sermons every Sunday: upon one Sunday at Waterloo Village, then at Froste Village, distant three miles, and lastly in Stukeley, eight miles from Froste Village: upon the other Sunday, having gone over night to West Shefford church, eight miles, he officiates there in the morning, and afterwards, on the same day, in North Shefford, and in Roxton; to accomplish these three services he travels thirty-nine miles by the time when he reaches home on Monday morning. Every Tuesday evening he has a service in Waterloo Village; every Wednesday evening, in Froste Village; every Thursday evening, at Booth's Settlement, five miles from his home. There are in the whole mission about one hundred and twenty communicants. At the confirmations in these two churches

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on my present visit, there were sixty recipients of the rite. Church about to be built in Waterloo Village.

HATLEY.—CHARLESTON PARISH.

Monday, Feb. 20.—Mr. Willard volunteered to drive me on to Hatley, about twenty-seven miles. The road lies, for a long way, through very unbroken woods, beneath the bold and sombre mountain of Oxford, and winds along the margin of lakes, here of small extent, and sunk in the circling bosom of the hills and the forest, there stretching away for many miles in irregular forms, and surrounded by slopes or eminences more gradually swelling, partially occupied by settlements and clearings. But all was now buried in ice and snow. We crossed the outlet of Lake Memphranagog, and passed through one or two incipient villages before we reached Hatley, where the Rev. Christopher Jackson received us as his guests. On the 21st, I confirmed thirty persons in the parish church. From one hundred to one hundred and fifty were present. The village is called Charleston, and the parish (which takes this name) comprehends part of the township of Compton, and part of Barnston, besides Hatley. Mr. Jackson accordingly has morning service every Sunday at Charleston, and afternoon service alternately at a station in Compton, distant four miles and a half, and one in Barnston, distant two miles.

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COMPTON.

I PROCEEDED in the evening, nine miles, (Mr. Jackson conveying me,) to the Rev. C. P. Reid's mission in Compton. It is a matter of great thankfulness that I was enabled, three years ago, acting on the behalf of the Society, to erect this place into a separate mission; for, although all the attention was bestowed upon it before which a mere dependency upon Hatley could be expected to receive, the people were very ill-satisfied, and it was, in fact, a sort of crisis for the Church when the appointment of Mr. Reid took place. The work has certainly been prospered in his hands; although there is much to contend with still. The first confirmation took place on the day after my arrival, Wednesday, 22d of February. In the service preceding, after the second lesson, I baptized thirteen adults,—Mr. Reid having specially desired to reserve this performance of duty for my hands; and at his desire, also, I chose my subject in preaching, with a particular reference to the ordinances witnessed by the congregation. About one hundred and eighty persons were present. Thirty-two were confirmed. In the conflict of religious teachers and talkers, the confusion of surrounding sects, and the array of prejudices drawn up against the Church in this neighbourhood, it was not without many struggles, and much earnest and devout search for the truth, that a good many of the parties here brought forward to baptism and to confirmation, had arrived, at last, at the comfortable

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conviction of mind with which they sealed and ratified the covenant of their God in Christ; and Mr. Reid appeared to have the best hopes of their future consistency with the acts of the day. He has morning service every Sunday at the church, and afternoon service alternately at two school-houses, each distant five miles.

There was a great meeting of Universalists in the village, on the day of the confirmation, at a meeting-house held between the Methodists and that body, which was called a conference, and lasted many hours. Several preachers of this heresy came in from the United States to attend the meeting—so, at least, I was given to understand.

LENNOXVILLE.—SHERBROOKE.—CHURCH SOCIETY.

In the evening I went on to Lennoxville, ten miles, where I took up my quarters (familiar to me as many others on the route) with the Rev. L. Doolittle and his lady. I had appointed the next day, February 23d, for holding the meeting at Sherbrooke, to form the District Association of the Church Society in this tract of country. We were accommodated with the use of the new court-house, which is a most respectable, and may really be called a handsome building. The day, as had happened at Granby, was intensely cold; but the attendance was exceedingly good, and all the most respectable

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gentlemen in the place and neighbourhood took part in the proceedings. One, who spoke at great length and with great ability, was the aged Judge Fletcher, —brother of Sir Richard Fletcher, of distinguished memory in the annals of the Peninsular war, who was killed at St. Sebastian, in command of the Royal Engineers,—and himself well known in scientific circles many years ago in London. The best spirit was manifested, and all went off in an encouraging manner.

EATON.

In the evening I returned to Lennoxville, and proceeded, the next day, fourteen miles, to Eaton; where, as usual, I became the guest of Mr. Slack, an English gentleman, mentioned in my Journal of 1840. I confirmed thirteen persons in the church. About one hundred and fifty were present. The Rev. J. Taylor has been confined all the winter to his bed by rheumatic gout—a malady which within the last few years has caused frequent and serious interruptions of his ministry, and appears to threaten the necessity of his retirement from the charge. Mr. Slack, acting as lay-reader, under a license from me, has kept the congregation together; and, under the sanction of Mr. Taylor, he prepared the young persons for confirmation—seeking them out with much pains at their own houses. They met him at Mr. Taylor's to receive their tickets. I visited

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Mr. Taylor upon his bed of sickness, and found him, although submissive to the Divine will, very anxious about the state of his charge. Mr. Taylor has been particularly subjected to a sort of labour which adds much to the duties of many clergymen in these townships,—the performance of funerals by invitation, at great distances, where the people have no regular minister, upon which occasions a funeral sermon, *i. e.* a sermon appropriate to the occasion of death, is always expected.

BURG.

I LEFT this mission on Saturday, the 25th, for Robinson Village, in Burg, ten miles, promising to return for a late service on Sunday evening, on account of its having been so much deprived of clerical ministrations. Mr. and Mrs. King received me in the apartments which they occupy under the same roof with the spacious school-room, fitted up also for public worship, in the building erected by the Land Company. The school is maintained by the Newfoundland and British North American School Society, and the Rev. W. King exercises a supervision over eighteen of their schools within the district. On Sunday, the 26th, I confirmed forty-one persons, and at the desire of Mr. King, baptized two adults and a child. I preached twice to the people. In the morning about two hundred and fifty persons were present, including the school-

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children: a good congregation attended also in the afternoon. My indefatigable friend, Mr. Slack, came up for me, to convey me back in the evening to Eaton, according to the promise mentioned above, and about one hundred and fifty persons there met me in the church.

Mr. King has service every Sunday morning at Robinson school-house (where he has also a Friday evening service every week): on the Sunday afternoon alternately at Victoria, five miles, and on the Dudswell road, four miles distant. At each of these two stations Mr. King is getting up a small church, and the Society for Promoting Christian Knowledge have granted him 50*l.* for each, besides a small grant which I have made from the fund placed at my disposal by the Society for the Propagation of the Gospel. Upon the Sunday on which he visits Victoria in the afternoon he officiates a third time at another station, five miles beyond. Upon another range in the township, he has a week-day service, six miles from his home. Another week-day service on the Eaton road, four miles. Each of these once a fortnight. A monthly week-day service at his fortnightly Sunday station on the Dudswell road; and finally, a monthly service, twelve miles from home, in the township of Gould.

LENNOXVILLE COLLEGE.

After the service at Eaton on Sunday night, I slept at Mr. Slack's, and the next morning he drove

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me back to Lennoxville. Here I met, by appointment, the local Committee for the affairs of the College, who are very grateful for the bounty of the Society, and are now encouraged to resume their suspended labours. Resolutions were passed at this meeting, that it is expedient to take immediate steps towards the opening of the institution in suitable temporary buildings, and to acquire for this purpose a highly suitable property which is for sale in the village, and which will afterwards serve for the school in connexion with the College, now kept in a building attached to the parsonage; and that the building operations be proceeded with at such a rate and to such extent as shall be warranted by the funds at command. I went to view the site which, in summer, is truly beautiful, comprising sixty acres at the confluence of the rivers Massiwippi and St. Francis, and comprehending a level island naturally ornamented by a group of trees, as well as a woody bank or prolonged eminence in another direction, in which the meditative student may hereafter indulge himself *inter sylvas academi;* and, in fact, such a character attaches to the whole scene, that, let the village grow to what it may, the inmates of the College may, within their own precincts, gratify the poetic wish:—

> "Rura mihi et rigui placeant in vallibus omnes
> Flumina amem sylvasque."——

But the prospect is still doubtful as it respects the maintenance of well-qualified professors, although

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the institution would begin with only two. Upon this subject I have already submitted to the Society an expedient suggested to me by Mr. Doolittle. We shall also petition the Legislature, as soon as it shall meet under His Excellency Sir C. Metcalfe, for aid towards the completion and support of the institution. I trust in God that, whatever difficulties and discouragements it may be ordained that we should encounter, the work will ultimately be prospered; for I look to it as a vast blessing to the country. And as it will be constituted, it will draw into its bosom many a promising youth in the township, whose political and religious attachments it will serve to form, but who, in default of this resource, would be moulded in other nurseries, very different in their effects upon both. Such nurseries are very easily accessible to them in the neighbouring states.

LENNOXVILLE—CONFIRMATION.

On the 28th the confirmation for Sherbrooke and Lennoxville was held in the church of the latter place. Sixty persons were confirmed. About two hundred and fifty were present. It was my practice every where to have the whole Church service gone through for the congregation, and to preach to them, and to address the young persons separately, after the confirmation which followed, (except in some four or five instances, when a familiar kind of

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sermon, suited to the place was made to comprehend the address.) There were a good many exceptions, however, almost every where to the propriety of the term which I have here used, ("the young persons,") for I laid hands even upon grey heads in not a few instances; and some who had long been strangers to God, or prejudiced against the Church, bowed their hearts as well as their knees in this ordinance, in all humility, and faith, and love. In this mission there are some very pleasing instances of voluntary enrolment in our Apostolic Church, on the part of persons who were originally very sturdy dissenters. An amiable young married woman, very devout, and very warmly attached to the Church, whose aged father and whose husband were both confirmed, said to me, with the liveliest marks of feeling, when I saw her at her own house after the ceremony, "You may think that this is a happy day for me!" She afterwards showed me her two young children, baptized in the Church, whom she was thankful to think of rearing in her own principles.

Old Mr. Elliot, who has given a farm worth 250*l.* towards the endowment of the College,—a man whose whole property is the fruit of his own hard industry, and who has passed through many a rough scene in the early settlement of this very spot,—was from his childhood, and for a long time of his after life, attached to dissenting views, and even when he first outwardly conformed to the worship of the Church, it was not from any correct appreciation of her system. But all the affections of his heart are now in

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her cause, and he feels that, through her ministry, his soul has tasted the comforts of heavenly truth.

The churches of Lennoxville and Sherbrooke are nearly four miles apart. Mr. Doolittle officiates at both every Sunday, giving them alternately the advantage of a morning service. The two villages are most deeply indebted to both the great Societies at home for generous aid towards the erection of their new churches. At Sherbrooke there is no communion-plate, but a commencement has been made towards procuring it; a female parishioner, who is not in a situation to do more, having given a silver soup-ladle to afford part of the material, contenting herself with one of earthenware or pewter—an offering prompted, it may be hoped, by feelings not dissimilar from those of the woman who broke the box of spikenard over the Saviour's head, and was commended for the act. The parsonage-house, a very poor cottage, is in good repair, and clear from debt. It was given to the mission, as was the glebe, by the late Bishop Stewart.

Mr. Doolittle is warmly interested about the College, which has cost him no small amount of labour and anxiety; and both he and Mrs. D., who have no children, have beneficent intentions towards that institution.

MELBOURNE.

After the confirmation, my friend, Mr. Slack, once more drove me down to Melbourne, twenty-five

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miles. Mr. Fleming is here in a manner surrounded by sectarian meeting-houses. His church is in Shipton, directly across the river. Here, on the 1st of March, I confirmed thirty-seven persons. From one hundred and seventy to one hundred and eighty were present. Mr. Fleming officiates in this church every Sunday morning: every Sunday afternoon, at a school-house in the Gallup district of Melbourne, three miles back from the river-front of that township. Once a fortnight he holds service in Ely, in the rear of Melbourne, on a Wednesday, alternately at two places, one of which is ten, the other twelve miles from his residence. Mr. Fleming contemplates the erection of a church in the Gallup district. While I was in Melbourne, I was waited upon by Mr. Wurtele, a gentleman who is a considerable proprietor in the township of Windsor, on the opposite side of the St. Francis, that he might confer with me about the erection of a church in his own neighbourhood, to which he will liberally contribute.

REAR OF SHIPTON.—TINGWICK.

On the morning of the 2d of March I drove, twelve miles, to the residence of the Rev. R. Lonsdell, in Danville, which is in the rear of Shipton, directly back from the St. Francis. This being a new missionary station, I had never visited the spot before. The view in summer must be really mag-

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nificent which presents itself upon gaining the highest ridge of land, about half way to Danville. You look over a vast sunken valley, bounded very irregularly by bold, diversified, and broken hills or mountains. There are some beautiful small lakes in Tingwick, which forms part of this prospect. I passed through the good-looking village of Danville, having a respectable Congregationalist meeting-house, with a steeple, and some houses indicating the possession of substantial comforts, adjoining to one or two of which were very tall *sugaries*, as they are called, (groups or groves of the sugar-maple,) now bare in the wintry sky, which strongly reminded me of the rookeries of dear old England. Far more humble than the American meeting-house was the place in which I met my brethren of the clergy and our own congregation, after we had reached Mr. Lonsdell's dwelling and proceeded a mile farther for the confirmation. It was administered in one of the little school-houses of the country, an unpainted wooden building, very ill adapted in its interior arrangements for the ceremony. Into this building, preceded by three clergymen and my verger, I marched across the road, from a house opposite, where we had robed, and met a very attentive congregation, who served to occupy all the seats. Nineteen persons were confirmed. A slight disturbance was created during the sermon, by calling three or four persons out of the school-house in succession, one of them aloud by name, all which was explained when we returned to disrobe, by our finding that

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the woman of the house, whom we had left very composedly cooking her dinner, had happily brought a child into the world. Mr. Lonsdell preaches one Sunday at this school-house in the morning, (which is in the front of Tingwick,) and in the afternoon in Shipton centre, distant six and a half miles. The other Sunday in the rear of Kingsey, distant seven miles, in the morning ; in the afternoon at Claremont, six miles from the Kingsey station, and three from his own house. He has one regular week-day station, in the rear of Tingwick, ten miles, where he officiates once a fortnight ; and he pays occasional visits to the back of the Pinnacle Mountain, at the same distance, and also to a place in the township of Warwick.

KINGSEY.

In the evening the Rev. J. Butler drove me over to the front of Kingsey, fourteen miles, being part of his own mission, where I enjoyed the hospitality known to me by former experience of Captain and Mrs. Cox. The day following (Friday 3d) I spent in Kingsey, and visited the new church and parsonage-house, both unfinished, and, in fact, without the present prospect of completion, from the exhaustion of means. They are built in a spot where Mr. Longmore, who (as mentioned in my Journal of 1840) gave fifty acres for a glebe, is endeavouring to found a village ; but the unpopularity of the site

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in the minds of some parties living upon the river front, has prompted them to favour the erection of a meeting-house in their own neighbourhood. The church is exceedingly pretty, although it has, unfortunately, been found necessary to build it of wood, a material not in harmony with its style of architecture: it exhibits a nearer approximation to correct Gothic than almost any other in the diocese; and, what is a great rarity in this country, although necessary to the good effect of a building with any pretensions to such a character, the panes of the windows are inserted in the diamond form. The parsonage-house alone has cost Captain Cox more than 50*l.*—really a great sum, and certainly an undue proportion of the whole burthen for a retired officer of the army, now fighting, if I may so express it, with the wilderness, and seeking to provide for a rising family who have claims upon him, that he should preserve their place in good society. There are among his neighbours two young English gentlemen living together, one of whom is a half-pay officer, who are as good *practical* settlers upon land as can be found in all this part of the country. It had been arranged that I should preach on this day in the wretched school-house of Kingsey, and, at the desire of the Rev. J. Butler, I baptized an adult female, after the second lesson. Sixty persons or upwards were present.

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UPPER DURHAM, IN SAME MISSION.

THE confirmation for the whole mission was reserved for Upper Durham, on the opposite side of the river, being the only part of it in which there is a church completed for use; and to this church I accordingly proceeded the next morning (Saturday, 4th March). It was quite full, about two hundred persons being present, of whom twenty-three were confirmed. Mr. Butler performs service every Sunday morning in Kingsey school-house, and in Upper Durham church every Sunday afternoon; his present lodging is half a mile from the latter and four and a half miles from the former. He has a week-day service at Spooner-pond, in Kingsey, distant four miles, once a fortnight; and purposes establishing a similar service shortly in the rear of Durham, distant seven miles.

LOWER DURHAM.—DRUMMONDVILLE.

AFTER the service, I passed down through Lower Durham and "the long woods," to Drummondville, about nineteen miles. Here I have, by a prescription of years, a place ready for me at the house of General Heriot, who has now become infirm; and, happily for him, has induced his cousin, Mr. Watt, M.P.P., a family man, to come and live with him. On Sunday, 5th March, I preached twice in Drummondville church; in the morning about two hun-

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dred persons were present; in the afternoon about sixty, the settlers being greatly dispersed in their location, and the greater part obliged to return home before the evening. Twenty-nine persons were confirmed at the former service. Mr. Ross has morning service every Sunday at Drummondville; evening service every Sunday at Lower Durham, distant thirteen and a half miles, through "the long woods;" cannot attempt to get the people together for week-day services at any out-station, on account of the great intervals between their residences. The Protestant settlers here are what are called "old country people," with little or no mixture. The parsonage is a wretched and inconvenient little cottage, in bad repair. At Lower Durham the frame of a church has been put up—but the resources at command for proceeding with it offer a very discouraging prospect.

THREE RIVERS.—CHURCH SOCIETY MEETING.

On the 6th, Mr. Watt sent me, with a superb pair of horses, driven tandem, (the only practicable mode of driving a pair in what is called the French country, during winter, the horse-track being single,) through La Baie du Febvre to Nicolet, thirty-four miles, where I had held the confirmation exactly two months before. After passing a couple of days at the Manor-house, I crossed over on the morning of the 9th, to Three Rivers, twelve miles, and in the

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afternoon of that day presided, for the fifth time upon this journey, at a public meeting held for the formation of a District Association of the Church Society. It went off in a satisfactory manner. A donation of four hundred acres of land from General Heriot, and of 20*l.* in money from Mr. Watt, and of 15*l.* ditto from Mr. Marler, were announced. Annual subscriptions were put down at the meeting to the amount of 20*l.* The Protestant population of Three Rivers (which, it will be remembered, is not a mission of the Society) is very small. The confirmation was held on the 10th March, in the evening, by candle-light; at the desire of my particular friend the rector, who is one of my chaplains. He felt anxious that all his parishioners, if possible, should witness it, as being a ceremony solemn, touching, and impressive in itself, and calculated to remind many persons of vows lying upon them personally, perhaps too much forgotten. The Rev. H. Burges, of Nicolet, read the prayers; the Rev. N. Guérout, of the Rivière du Loup, the lessons. The performance of Psalmody was beautiful; and it was thought that the church, a respectable and substantial building of stone, had never been seen so full before. A very considerable proportion of the persons present would have been prevented by their occupations from attending in the morning or afternoon. Twenty-three were confirmed.

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PORT NEUF.

On Saturday, 11th March, I went down the north bank of the St. Lawrence, fifty miles, to complete my duties, on the day following, at Port Neuf, which I had left on the 3d January, after the confirmation. Mr. Hazard met me here, by my appointment, from Quebec, on his way to Sherrington, which place I have mentioned that (subject to the confirmation of the Society) I had marked out as the scene of his labours, when I saw its condition. He was accordingly now licensed to the charge. The next day (Sunday, 12th) he assisted me in the consecration of the church,—Mr. Hale conveying me up from the Manor-house. Six persons were brought forward by Mr. Morris for confirmation, in addition to those confirmed in January on my upward route, twenty-one in all. Mr. Hale has reserved an excellent glebe of one hundred acres near the church, to be given upon condition of the residence of the clergyman.* On Monday I set out for the other parts of Mr. Morris's mission, lying in settlements in the rear of the old French establishments, and accessible by roads which pierce the depths of the dense forest, interrupted by clearings here and there.

* Mr. Hale gave all the boards used in building the church. The people gave labour and drew all the stone. Mr. Wait raised a handsome sum towards the object in England, and contributed himself. A grant was made from the Society for the Propagation of the Gospel Fund.

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BOURG LOUIS.

My first mark was Bourg Louis, the winter road to which brings you to it in a dozen miles; but the missionary makes a greater circuit in summer. Here we were met by the Rev. W. Wait, the predecessor of Mr. Morris in the mission, now in charge of one of the chapelries in Quebec—a gentleman whose own worldly means were freely and largely applied for the benefit of the whole mission, and especially for the erection of Bourg Louis church.* I was received, with my brethren, at the house of the Seigneur, Mr. Panet, a roughly-finished residence, which may be introductory to something better, as the place advances, in which his family pass a couple of months in the summer. His son had come over from Quebec expressly to act the part of host, and from him we received every attention that we could require. The church is a wooden building, only so far finished as to admit of its being used, for which purpose it is fitted up in the interior in a rough and temporary way; yet it is not devoid of some ecclesiastical characteristics, thanks to Mr. Wait, which are correct and may be called tasteful. Here I confirmed only nine persons. About seventy were present.

* I believe that nearly three-fourths of the whole expense of this building fell upon Mr. Wait (speaking of the actual payments in money). The family of the Seigneur contributed handsomely in different ways.

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TRAVELLING IN THE SNOW.

On Tuesday, the 14th March, after breakfast, (in which we partook of moose-steak,*) we took leave of our host, and set out for St. Catharine's, another district portion of the mission, distant nine miles from Bourg Louis. We formed a train of four single-horse carioles, light open vehicles, carrying one person besides the driver; and, in fact, it was with labour and difficulty enough that the horses could proceed with a load no greater than this, for a prodigious fall of snow had taken place in the night, and was still continuing. A more perfect exemplification of the Horatian picture of the snow-laden woods, the *nec jam sustineant onus Sylvæ laborantes,* or a more perfect specimen, altogether, of a wintry forest scene I never saw. A very great portion of the way was through a narrow track cut through the almost serried ranks of a lofty growth of timber, passing, in places, through tall straight firs and pines, some of the latter more than one hundred feet high. Boughs were every where seen curved down by superincumbent masses of snow. If a driver jumped out to relieve his horse in a difficulty, he was in an instant up to his hips. If a horse, in the more open spaces, got off the track, which, where the action of the wind was permitted, was nearly or wholly obliterated by the first snow and drift, he floundered and struggled above his back

* The *muffle* of the moose is considered a great delicacy, and, in fact, is not unlike turtle. This was set before us on this journey at Drummondville, at the table of Gen. Herlo

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in the snow, till, in more than one instance, it was necessary to detach him from the vehicle ; in fact, Mr. Wait's horse in one place, crossing a gully, where he got off the bridge, (of which neither the edge nor any other part could be distinguished,) actually sunk so that nothing was seen but his head and ears. Four men might be seen, in another place, treading down the snow with all their might and main, to facilitate the way of a horse in the unwilling plunges to which they urged him, in order to recover the track.

ST. CATHARINE'S.

UNDER these circumstances, we were naturally beyond the appointed time when we reached the beautiful river Jacques Cartier, on which St. Catharine's is situated, and the country being here open, we encountered a raging snow-storm, which, added to the lateness of the hour, augured ill for our finding a congregation. The Protestants are few and scattered in this place,—a meagre handful, interspersed among the Romanists, with whom they have also contracted intermarriages. The Protestant church is a diminutive wooden building, painted white, without any exterior distinction whatever to indicate its sacred purpose,—not even a single arched window. It was altogether with feelings in some measure dispirited that I approached it, and when we reached it some of the very few people who

had assembled were obliged to go off with the horses, whom it was impossible to leave abroad in such weather after their journey. At last, however, twenty-five persons were collected, and of these, eighteen were confirmed; all, I believe, who had been prepared to make their vow, having, from whatever part of the settlement, effected their way to the little church. The stove smoked, and the snow, having made a lodgment in the loft, where it melted, was fast dripping through within the communion rails, where I was officiating. The good spirit, however, evinced by the people, the promptitude and kindness of their attentions upon our arrival, and the hope, above all, that these were evidences of their appreciating what was done for their spiritual benefit, were far more than a compensation for all the *contretems* which marked the occasion. Some elderly women were here confirmed,—forty-eight persons in the whole mission.

A SETTLER'S HOSPITALITY.

THE Roman Catholic priest of the place, with whom I had once been acquainted in Quebec, sent me a very courteous message, tendering to myself, and my brethren who were with me, the hospitality of his house. But even if it had not been my hope, at that time, to push on to Quebec by the light of the moon, in which case the visit would have been just so much out of my way, I judged that the

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effect would be far from good if I were to decline the rougher fare, and, if need should be, the rougher accommodation for the night, which I could find among our own people, in favour of this more comfortable arrangement. It was, however, kind on his part, and we took care to acknowledge the kindness. We proceeded, the day now declining, to the house of an honest Irish settler, carrying many scars as memorials of the Peninsular war, and while the family were busily and zealously providing for our refreshment, I caused inquiries to be made respecting the best conveyances which could be engaged in the neighbourhood, but was finally assured that "neither man nor beast could move" that night, part of the road being carried over a face of country both open and unfrequented, where it would be impossible to keep or even to discern it at all. We all remained, therefore, and conducted the evening devotions of the family, having prayers and a plain exposition of a chapter. They surrendered to us their best, I may say their only accommodations for the night, as if the favour were done to themselves; and such is the spirit in which many a poor settler in the woods of Canada will greet his Bishop and his Minister. Our host had a great family about him of remarkably fine children, for whose education and religious training their parents appear to be most unaffectedly anxious. His two eldest sons have taken land in Bourg Louis, and will soon avail themselves, if it please God, of the advantages offered in a new country, to become independent

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proprietors, gradually advancing, amid much toil and hardship, towards a state of prosperity, with a comfortable prospect for the children who will follow them.

DUTIES OF PORT NEUF MISSION.

THE duties of this mission (which is only like many others) may be judged of from their consisting of a constant round, at all seasons, in snow or in mud, in rain or in heat, of visits to the three churches, my own journey to which I have here described. The Canadian Missionary continues year after year his oft-repeated and laborious track in the wilderness,—

> Alike to him is time or tide,
> December's snow or July's pride;

and these are almost the sole varieties of his life.

Mr. Morris officiates on Sundays, in rotation, at Port Neuf church, four miles and a half from his residence; Bourg Louis, fifteen miles; and St. Catharine's, twenty-two miles.

Port Neuf, with its two dependencies, has been formed into a mission since my last visitation, and this which I now paid was the first Episcopal visit. The different parts of the mission contain some very beautiful scenery. As you approach St. Catharine's from Bourg Louis, the road passes by a very lovely lake, and winds among swelling hills, which are covered with a fine unmixed growth of deciduous

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trees. Morally and spiritually, it must be hoped that, by the Divine favour and blessing, a good foundation is laid. I know some individuals myself among the settlers whom I believe to be servants of the living God. Much indifference and deadness has been seen, in other instances, to prevail.

RETURN TO QUEBEC.

On Wednesday, the 15th March, I returned to Quebec, having eleven miles to make before falling into the high-road at St. Augustin, distant fifteen from that city. The snow-storm had ceased; but for some miles we had to break the road ourselves, none of the country-people having been out upon it before us. The whole of this winter-circuit was about one thousand and thirty miles, and occupied two months and a half. A little appendix to it was my visit, on Sunday, the 26th of March, to New Liverpool, in the mission of Point Levi, now again in charge of the Rev. R. R. Burrage, to which I drove on that day, across the St. Lawrence, and confirmed twenty-two persons in the church. An extremely good congregation attended.

SUMMARY OF CONFIRMATIONS.

The confirmations were forty-three, the number of persons confirmed one thousand seven hundred and seventy-three, and four churches were

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consecrated. In 1840 the confirmations on the winter-circuit were thirty-eight; but this comprehended those in the Ottawa Missions, then four in number, which I was now obliged to reserve for summer travelling, not being able, on account of the increased number of stations, to go over the same range of country in the same time. I expect to confirm at six missions up the Ottawa, one of which is three hundred and fifty miles from Quebec, and also at St. Martin, upon the Isle Jésus, in May. There will then remain the four missions south of the St. Lawrence, and one north, in the district of Quebec, requiring, as I calculate, nine or ten confirmations; and the three missions of Gaspé, in the Gulf, which will require eight. I hope to accomplish the whole, travelling at intervals, in different directions, before the spring, if it so please God, of 1844.

GENERAL OBSERVATIONS.

Reviewing this whole journey, and all the evidences which it affords respecting the existing order of things in the country, it is impossible not to be affected by many heavy solicitudes and heart-rending reflections. It cannot be without feelings of sorrow and shame and fear, that we see a mighty Government like that of Great Britain, which has spent *millions* in this country upon fortifications and military works, and which can allow a sum probably not short

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of 100,000*l.* to be spent in a few months, (in a particular instance,) for little more than matters of parade, should suffer its own people,—in broad and reproachful contrast, in every single particular, to the institutions founded for the old colonists, by the crown of France,—should suffer its own people, members of the church of the Empire, to starve and languish with reference to the supply of their spiritual wants—establishing no institutions for educating and forming the youth of the country—making no provisions whatever for planting houses of God over the land, or for creating, training, and supporting an order of "teaching priests" for the people—interfering with and abridging the means which do exist for the maintenance and perpetuation of religion in the country—declining to follow up in any efficient manner the plans laid down when the See of Quebec was established—limiting to the lives of the present incumbents the salaries which, in half-a-dozen instances, are enjoyed by ecclesiastics of the Church Establishment—parcelling out among different religious bodies the very Clergy-reserves which had belonged to the Church alone, and keeping the management of them in its own hands, under a system which impedes their profitableness, and threatens the most alarming sacrifices, in the shape of sales—leaving its emigrant children to scatter themselves at random here and there over the country, upon their arrival, without any digested plan for the formation of settlements, or any guide (had it not been for the Society which I am addressing)

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to lead them rightly in their new trials, temptations, and responsibities. The value of the missions and other boons received from the Society may be well estimated from this melancholy survey of the subject. The influence which has presided over the proceedings of Government, in relation to the Church in these Colonies, appears, in the mysterious counsel of Divine Providence, to have resembled some enchantment which abuses the mind. I do not believe that there is any example in history of any public measures based more decidedly upon false data or distorted facts than those which have affected the interests of the Canadian Church; and here I allude specially to the information upon which the Report of a Committee of the House of Commons was framed in 1828, and to the materials of which the late Earl of Durham made up his far-famed Report to Her Majesty, ten years after that period.

PROGRESS OF THE CHURCH.

YET, on the other hand, when we look at the advances which, through all these difficulties, and despite all these discouragements, the Church has been permitted to make, we have cause to lift up our hands in thankfulness, and our hearts in hope. The Church in Canada has two Bishops and more than one hundred and sixty clergymen; and in this diocese alone, which, in point of Church population, is of secondary magnitude, I have just shown that there

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will be not less than sixty-seven confirmations on the Visitation now in part accomplished. Now, there are *persons living,*— and yet far from any indications of decrepitude,—three of them are among my own acquaintance, who were confirmed at Quebec, by the first Bishop of Nova Scotia, the first, and then the only Colonial Bishop of the Established Church, in the whole empire, towards the close of the last century, at which time there were, I believe, half-a-dozen Church-clergy in all Canada. When I contemplate the case of our Missionaries, and think of the effects of their labours, I look upon them as marked examples of men whose reward is not in this world. Men leading lives of toil, and more or less of hardship and privation—often, with their families, in unpainted rooms, and with uncarpeted floors, —the very consideration which attaches to them as clergymen of the English Church Establishment exposing them to worldly mortification, from their inability to maintain appearances consistent with any such pretension,—they are yet, under the hand of GOD, the dispensers of present, and the founders of future blessing in the land. There are many points of view in which they may be so regarded: for wherever a Church clergyman is established, there is, to a certain extent, a focus for improvement found: but nothing is more striking than the barrier which the Church, without any adventitious sources of influence, opposes to the impetuous flood of fanaticism, rushing, at intervals, through the newer parts of the country, and those especially which lie

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along the frontier. Nothing else can stand against it. The irregular sects are frequently seen either to yield, through policy, and mix themselves with a stream which they cannot turn, or to be forcibly carried along where it leads them, and finally, to lose the stand which they had held.

MILLERISM.

THIS has been remarkably the case with the preaching of Millerism, which I have had occasion to mention, and than which anything more frantic or more mischievous can scarcely be conceived. In the meetings of the Millerites, persons acted upon by the vehement proclamation of close approaching judgment, enforced by the expedients usual in such cases for goading the human mind, fall into what are technically called, *the struggles*, and roll on the floor of the meeting-house, striking out their limbs with an excessive violence; all which is understood to be an act of devotion in behalf of some unconverted individual, who is immediately sent for, if not present, that he may witness the process designed for his benefit. Females are thus prompted to exhibit themselves, and I was credibly assured, that at Hatley two young girls were thus in *the struggles*, the objects of their intercession being two of the troopers quartered in the village. Revolting as such scenes may appear, yet when mixed up with the awful realities of future judgment, they take a pro-

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digious effect, in the wilder and more sequestered parts of a country, upon a large portion of the popular mind; and while, in some instances, they are coupled with blasphemy and crime, in many more with gross inconsistency on the part of persons who cling in heart to their worldly interests, in others still with the danger of consequent unbelief upon the failure of the Miller prophecies within the time, (for some men have been known to say that they will burn their Bibles if these prophecies should fail,) there are other cases in which men, thoroughly persuaded of the immediate dissolution of all things, have forborne from making those provisions and preparations for another season, upon which, when it comes, their families must depend. These are delusions to which the words of the Apostle, "they shall proceed no farther, for their folly shall be manifest to all men," will eminently apply; but, in the mean time, they test the strength and soundness of the Church. She preserves her steady course, and rides, like the ark, upon the agitated flood. Her people are stedfast, and cleave with the closer attachment to their own system, from witnessing the unhappy extravagance which prevails around them. Others also, of a sober judgment, are wont to regard her with an eye of favour and respect. Without the check which she creates, the country round would, in a manner, all run mad. I do not wish to speak with severity of honest, although erroneous enthusiasts, and there can be no reason in the world for denying that there may be instances in which

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(although I am not myself aware of any such individual cases) unthinking sinners have been brought, by the alarm of Millerism, to a care for their souls. But the picture, upon the whole, if we would "nothing extenuate, nor aught set down in malice," is, I believe, correctly given in the foregoing remarks.

LOYALTY OF THE CHURCH.

LOYALTY is another conspicuous fruit of Church principles in a colony. Loyalty, which in Canada has been proved and tried in many ways. And long may it so continue!—I have felt it my duty, in the cause of God and truth, to lament, in undisguised language, the policy of our Government as it respects the Colonial Church. But the Bishops and Clergy of that Church will never fail to inculcate a deep and dutiful attachment to the monarchy of England, and a conscientious reverence of deportment towards the powers that be. These feelings and principles are vitally interwoven with the system of the Church.

This, in fact, when built upon the right foundation, is a feature of that Christian fabric, a portion of those "fruits of righteousness which are by Jesus Christ to the praise and glory of God," which it is the office of the Church to form, and which, with mixture, of course, of human imperfections, she is doing her part to form in this diocese. I have great hopes, for example, of the persons, as a body, who,

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under the training of her clergy, have come forward to receive confirmation, or to be baptized as adults. I trust that they will not be found, in general, to have made a mere formal profession, or complied mechanically with a received custom. I always addressed them as persons engaging themselves, before God and man, to high and holy things, and as recipients of sacred and solemn ordinances; and far from encountering a repugnance on their own part, to such a view of the case, I believe that it was usually what they expected and approved themselves.

Such, then, is the work of the good Society among us. Much, indeed, it has done: much more we still need, and are likely to need, till we are put, beyond all present prospect, upon some less precarious footing in the land than that which we now occupy. God prosper its labours, and enlarge its resources!—this is the prayer of its grateful fellow-worker in the field,

G. J. MONTREAL.



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Name of Station.	Baptized. 1842.	Communicants.	Confirmed. 1843.	Page.
Quebec	—	—	217	4
Nicolet	6	30*	12	5
Rivière du Loup	5	44	14	5
Kildare	—	30*	—	8
Rawdon	—	75*	19	9
Kilkenny	—	30*	24	9
Mascouche	—	30*	15	11
New Glasgow	—	30*	28	11
Montreal	—	—	291	13
La Chine	12	25*	23	14
Côteau du Lac	—	10	5	14
Huntingdon and Gore	—	—	41	15
Ormstown	40	40	51	19
St. Rémi	58	15	13	20
Russell Town Flats		58	28	21
Hemmingford	—	—	—	23
Sherrington	—	—	5	24
La Prairie	—	—	8	26
L'Acadie	—	—	—	27
Chambly	44	77	57	27
St. John, Christieville	27	70*	108	28
La Colle	—	—	7	30
Christie and Caldwell Manor	67	101	67	31
Philipsburgh	28	65	18	33
Bedford and Stanbridge	27	—	87	34
St. Armand East	41 (12 adults)	70 to 80	35	36
Dunham	13	—	19	37
Brome	8	—	—	38
Froste Village	—	—	27	39
Granby	—	—	—	40
Abbotsford	24	44	44	41
West Shefford, Waterloo Village, Stukely	36	120	93	45
Hatley, Charleston Par.	29	44	30	47
Compton	30	24	32	48
Lennoxville and Sherbrooke	35	40	60	49
		40		54
Eaton	21	40	13	50
Burg	26	28	41	51
Melbourne	43	32	37	56
Shipton, Tingwick, &c.	29	32	19	57
Kingsey	—	18	—	59
Upper Durham	—	34	23	61
Lower Durham	22	30	29	61
Drummondville		30		
Three Rivers	—	—	23	62
Port Neuf	22	16	21	64
Bourg Louis	—	10	9	65
St. Catharine's	—	10	18	67
Point Levi	10	30 or 40	22	71

* Greatest number at one time.

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THE CHURCH IN CANADA.

A

Journal of Visitation

TO PARTS OF THE

DIOCESE OF QUEBEC,

BY THE

LORD BISHOP OF MONTREAL,

IN 1843 AND 1844.

PART II.

LONDON:
PRINTED FOR THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL;
SOLD AT THE DEPOSITORY OF
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1845.

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*** *A Map of the Diocese of* QUEBEC *may be found in Part I. of this Journal.*

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JOURNAL.

JOURNEY UP THE OTTAWA RIVER

In May, 1843.

After making the whole chain of my appointments, I began to be apprehensive that I should not be able to keep them, for the ice in the St. Lawrence held fast, and manifested no symptoms of breaking up till the 4th of May, and my arrangements depended upon my leaving Quebec in the steamer on the 8th. A vessel from Europe, which arrived at Quebec, I think, on the 18th of April, bound for Montreal, was, of course, detained till this barrier was removed.

ST. MARTIN.

On the 8th, however, I embarked, towards evening, and, reaching Montreal the following morning, proceeded immediately, by land, to the Mission of St. Martin, in the Isle Jésus, twelve miles from that city, where the Confirmation was held the same day, and I preached to a congregation of about seventy

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persons. Twenty-two were confirmed, and five others were prevented by illness from attending. The whole number of persons in this Mission who are *bonâ fide* of the Church of England is stated by the Rev. Mr. Lundy to be 307. There are a good many others who attend upon his ministry. This is one of the Missions which is situated in the midst of the old Roman Catholic establishments of the country. The Protestants are widely scattered. Mr. Lundy, though resident at Montreal, had visited every family once a month, and had performed a great amount of travelling to accomplish this object. He assumed charge of the Mission in November, 1842. The Church, which I consecrated in October, 1841, is a small but neat and substantial stone building, with the burying-ground in which it stands properly enclosed, and the avenue in front planted with firs. It is entirely clear of debt, and does much credit to the little congregation. It has a small organ, which was entirely constructed by the hands of Dr. Smallwood, one of the Churchwardens.

ST. ANDREW'S.

I returned the same day to Montreal, and on the 12th proceeded up the Ottawa to St. Andrew's, taking the steamer at La Chine. The village of St. Andrew's, comprehended in the Seigneurie of Argenteuil, is beautifully situated at some distance up a small river, which discharges itself into the magni-

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ficent Ottawa; and at the junction of the two streams, upon a level meadow in the midst of very park-like scenery, stands the Manor House, a respectable wooden building, where I became the guest of Col. and Mrs. McDonnell. My appointment for the 13th was in the Mission of The Gore, (from which I was to return to St. Andrew's;) but the Rev. Mr. McMaster came over to tell me that delays had occurred in forwarding my letter to that rude and secluded spot, and, from this circumstance and other obstacles, things were not ready for me. I therefore made a fresh appointment to visit the Gore on my downward route, and staid all the day at Manor House, chiefly employed in writing letters, a task for which, in a Diocese like this, there is a never-ceasing demand upon the Bishop. On the morning of Sunday the 14th, I preached in the parish church of St. Andrew's, to between 300 and 400 persons. Much pains have been taken lately about the singing, and instrumental music has been introduced. Eighteen were confirmed, and after the service in church, the burying-ground was consecrated.

GRENVILLE.

In the afternoon of the same day, I went up to Grenville, distant from Argenteuil Manor seventeen miles, and preached to a congregation of perhaps seventy-five persons. Nine were confirmed. Three prevented by illness. The Rev. Jos. Abbott per-

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forms morning service always at Grenville. His afternoon services are divided between Grenville and places which are in the Diocese of Toronto, on the other side of the river, with authority from the Bishop. One of these is Hawkesbury, distant six miles; another, L'Orignel, distant eight.

Early on the morning of the 15th, a day of determined rain, I embarked in a small and ill-appointed steamer, having to ascend the Ottawa upwards of seventy miles before reaching the next Missionary station at Hull. The waters at this season are extraordinarily high, and the river, like Jordan in the time of harvest, having, for long spaces, a margin of no elevation, *overfloweth all its banks*, so that the woods both on the shore and also on these islands (which are level) appear to be continuous masses of forest, or, in the latter case, detached clumps of trees growing in the water. They consist, in these tracts, chiefly, if not wholly, of a deciduous growth. The current in this fulness of the waters was of great power, and there was also a vehement head-wind, so that on the morning of the 16th I found that our unhappy little steamer, upon whose disordered machinery the captain and all his people had been expending labour to no purpose during the whole night, was absolutely incapable of being urged forward at all; and, to make the case complete, there was no boat on board for getting ashore. The shore, fortunately, was not distant, and the water shallow; one of the men, therefore, fastened a couple of boards together, and standing upon them, poled himself in

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with a long stick. A canoe was thus obtained for my landing, and I managed to procure as rough-looking and roughly-accoutred a horse as can readily be imagined, to proceed on my way, leaving my servant and baggage to toil up with such hands as could be mustered, in the canoe, against wind and stream; but this they soon found impossible, and actually carried the baggage on their backs. My way for a great part of the eight miles which I had to go, before reaching the mouth of the river Gatineau, lay along a low ridge of land next the river, upon which I followed the foot-path, the road in the rear being under water. The whole scene was eminently characteristic of a newly opened country: here and there was a tolerable *frame*-house, but I passed many cabins, not five feet high in the sides, nor six under the highest part of the roof, made of trees put together with the bark upon them, the rough ends sticking out at the intersections in each corner; the roof plastered over with mud, and perhaps formed of bark, or else consisting of what are called *scoops*, i. e. hollow halves of trees, generally lime-trees, the convex and concave scoop being laid alternately all along, from the ride of the roof to the eaves, and so keeping each other together by their mere position, and, without any joinings, keeping out the wet. Out of this roof you might see a rusty stove-pipe to issue, or if there be a chimney, it is of clay and sticks.* The fields adjacent were full of

* In some parts of Canada it is not unusual to see an old flour-barrel made available for this object.

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stumps; and the woods beyond, in all the desolation of recent clearing, edged with dead or half-burnt trees. The bridges were made of trees unshaped by tool, and presented a surface wholly uneven, from the manner in which they were put together. Yet in such scenes as these there is already independence and a full sufficiency of the common necessaries of this life, and there is that impulse given to improvement of which the effects proceed in an accelerating ratio; there is the commencement made perhaps of highly prosperous settlement, and still advancing civilization. The resources which lie in the bosom of the Canadian wilderness, prepared by the hand of God, and offered to the enterprise of man, afford subject for deep and thankful reflection; but it is saddening to think of the spiritual destitution of many settlements, and of the wretched provision which exists for the education of the children. We are not earnest enough in our prayers that the Lord of the harvest would send forth labourers and all requisite helps into such a harvest as this. The particular field here described will fall within the range of labour to be assigned to the travelling Missionary in the district of Montreal, for the maintenance of whom, so soon as I find the person, the Church Society of the Diocese has provided, as well as of another in the district of Quebec; but his visits will necessarily be few and far between. God put it into the heart of those who are able to help the venerable Society *at home*, to keep up her means, and strengthen her hands, that she may do as she

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would desire for the many souls in the Colonies, left, after all that she has already done and is doing, to hunger for the bread of life!

. Reaching the mouth of the Gatineau, I sent back my horse by a boy, and took a boat from the ferry to cross to the other side of the Ottawa, in order to proceed to the house of my friend the Rev. S. S. Strong at By-town. A walk of three miles, in which I passed through New Edinburgh and Lower By-town, brought me to his door. I crossed the greater and lesser branches of the Rideau by the bridges just above the Falls. These Falls, which are of no extraordinary elevation, being quite perpendicular and presenting a perfectly uniform surface, straight at the edges, have the appearance of a *curtain* let down, from which circumstance they derive their name; and this has been also bestowed upon the river and the line of canal which connects By-town with Kingston. The canal is a grand military work, and its outlet to the Ottawa through a natural hollow, above the Falls, has really an imposing appearance, and exhibits an admirable specimen of masonry. The formation of the canal gave birth to the town, the site of which before was a portion of the wilderness. It contains many good houses of cut stone, and has a population, I believe, of about 5,000 souls. It is beautifully and strikingly situated among broken and precipitous heights of land, which overhang the river, projecting one after another, and immediately below the magnificent cataract of the Chaudière, divided laterally into several distinct falls, over

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which there is now in process of construction a suspension bridge, with stone piers, upon an exceedingly handsome plan. By-town is in the Diocese of Toronto, and appears to be a very prospering charge. I was obliged to spend the day here; for my servant did not join me till the evening.

May 17*th.*—My detention from the accident already described, and the prospect of further detention from the want of conveyance upward by steam, the boats not having commenced running for the season, were very vexatious and disheartening, because I foresaw that it would be impossible to keep my appointment at Clarendon; and a delay there, sufficient to collect again all the scattered population who were to meet me, would oblige me to break the whole chain of my appointments downward, with much doubt of having the means at command for sending fresh notifications in time. But these *contretemps* will occur; and even when they seem to hinder the work of the Gospel, we must be patient, and remember that worse hindrances have been permitted in greater labours performed by holier hands. I crossed over with Mr. Strong to Aylmer village, in Hull, the residence of the Rev. J. Johnston, the Society's Missionary for that station; and made arrangements with the agent of one of the principal mercantile houses in Quebec, engaged in carrying on operations in the lumber trade upon the Ottawa, who was to proceed up the lake the next day in a canoe, and obligingly undertook to give me a passage. Mr. Johnston and the Building Com-

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mittee submitted to me a plan of the stone church immediately about to be erected in Aylmer, for which Mr. Charles Symmes, a merchant of the place, has liberally given a very desirable site. After returning to By-town with Mr. Strong, I crossed again to sleep at Aylmer, where I became a guest in the pretty little villa of Mr. and Mrs. Egan, the enclosure surrounding which is laid out quite in the English style. Mr. Day, a most respectable neighbour, whose son is one of the Judges at Montreal, provided conveyance, in my movements, for myself and my baggage. Aylmer is about eight miles from the ferry to By-town.

May 18.—I rose at half-past four, and drove down to the landing. The canoe which was in waiting was one of birch bark, with ten paddles. Mr. Strong accompanied me, so that, with the agent, there were four passengers on board. There is an indescribable charm attaching to this species of visitation upon the water, harmonizing so well in its character with the scenes through which you pass. The rush of the ten paddles, of which the short, strong, rapid stroke was kept in perfect accordance, was soon united with the bell-toned voices of the men, who struck up one of the peculiar old Norman airs (not much resembling, it must be confessed, either in the words or the music, the voyageur song composed by the poet Moore, of which the scene is laid in this very river) imported by their forefathers from France. They are all French Canadians, and there is a stamp about that race of people, even of the lowest classes,

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in their manners and deportment, all unenlightened as they are, which gains a feeling of good-will, attributable in a good measure, no doubt, to an inherited national courtesy, but also, as a long residence in Canada has led me to believe, to one real and high advantage, which, together with many, and deep, and sore evils, attaches to the system of the Roman Catholic Church. Order, unity, discipline, habitual and unquestioning conformity to rule, common and fraternal feeling of identity with the religious institutions of the whole race, — these, although in connexion with superstitions, abuses and corruptions, do, *of themselves*, produce a favourable effect upon the character and demeanour of men. I do not know whether it is worth while to trouble the Society with such passing observations as these, which incorporate themselves, in a manner, spontaneously with my Journal; but I think that the contemplation of the effects just mentioned carries with it a great lesson to the Protestant world, who might enjoy all the blessings which I have enumerated, in conjunction with a pure and scriptural religion, and with all those blessings of a higher order which follow in its train.

The Lac des Chênes, which we ascended, is about thirty miles long; and after reaching the Chats, corruptly called the Shaws, at its upper termination, we made two portages, (the men carrying the inverted canoe and the baggage), the former of which was above a quarter of a mile in length, the latter perhaps a mile and a half. The Chats are a series

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of low water-falls, nine in number, stretching across the top of the lake, divided from one another by rocky and wooded islets, between which the foaming and tumbling waters issue as from so many portals. The effect is singular and striking. The whole length of the range of falls and islets appears to be about a mile. Above is a complete labyrinth of wood-clad islets, estimated by the voyageurs at the number of 200, a wilderness of wood and water, without visible bound or secondary choice of course. Mr. Noel, the agent, obligingly carried me beyond his own destination, to a house of entertainment about twelve miles up the second lake, where I was to sleep. We entered a room in which a group of canoemen and labourers, a dozen strange-looking and unkempt figures, were crouching over a fire in a rude chimney made of rough stones, and looking like a natural cave; they all most respectfully made way, and we were glad to get over the same fire ourselves. They afterwards disposed of themselves on the floor for the night, wrapped in the sails of their rafts or canoes, or whatever other integument came to hand, and lying close-packed, side by side, like bodies in some crowded cemetery. We passed into an inner room, where we each got some kind of bed.

CLARENDON.

May 19.—I rose again at half-past four, and crossed the lake to Clarendon in my own Diocese, a

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distance of perhaps half a dozen miles, in a small row-boat, which they call here a *bun*. Mr. Strong was obliged to remain behind, fearful of not getting back for his Sunday duty at home. Upon landing in Clarendon, in a spot where there were several scattered settlers along the low margin of the lake, or more or less withdrawn from it, I walked a mile and a half into the interior, to the house of a Mr. Heath, a respectable young Englishman to whom Mr. Strong had recommended that I should address myself. (Neither I nor any other Bishop had ever been in Clarendon before, the Mission having been first established since my last visitation.) It may be mentioned as a specimen of the state of things in the new parts of a colony, that Mr. Heath went three times to By-town, a distance of fifty odd miles, to be married, and was only successful on the third; the clergymen, on the two former occasions, having been absent upon other calls. I found him exceedingly obliging and attentive: and the first matter to be arranged was, to get information circulated along the lake shore, up and down, appointing a time for the people to meet me at the church in the afternoon, (since I was a day after my original appointment,) and to procure the means of conveyance for proceeding to the church myself, which was six miles farther in the interior. Messengers were soon found for the first object. The other was not quite so easy of accomplishment. No part of the neighbourhood afforded a single vehicle of any kind upon wheels; the people using ox-slids for

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drawing any articles requiring to be moved from place to place, even in summer. Men and boys were despatched in different directions, to seek for horse to ride. The first which was brought was taken from the plough, and it was no small sacrifice for his owner to make, although I believe that it was cheerfully done—for the season was precious for his labour. He had on the head-stall of a cart-harness, with its winkers, and a halter underneath. The bridle-rein was a piece of rope. The saddle was in a condition just to hold together, and no more. I mounted him at once, feeling it important to push on to the church, that notice might be given in good time at some straggling habitations on the way, and that I might arrive also sufficiently early to have all persons within any practicable reach collected by notices sent after I should get to my point. Mr. Heath accompanied me upon a mare far gone in foal, whom he was doubtful about taking; but he had only the choice between this animal or none. My servant was left to follow, if a horse should be brought for him, and was, in that case, to bring my portmanteau, containing my lawn sleeves. I had put up in a carpet bag, which Mr. Heath was good enough to carry, what might serve to officiate with in case of absolute necessity. Our way to the church was by a narrow wood-road, between high ragged pines; there were many bad places, and there was much *corduroy;* but the chief difficulty arose from the necessity of going round the prostrate giants of the forest, thrown down by the storm of

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Monday and Tuesday, and lying directly across the road, probably in not less than twenty places in the course of the six miles. This is a sufficiently common occurrence in newly-opened roads in the woods; the trees in the dense forest depending upon each other for support, have no tap-roots, and when the passage of the air is freely let in to act upon them, they are apt to blow over. In these places we had nothing for it but to fight through the younger growth and the bushes, making a circuit, and so regaining the road; but, when I found the nature of these obstructions, I gave up the idea of their being successfully combated by my servant with the portmanteau strapped at his back. The Rev. Wm. Falloon lodges in the neighbourhood of the church, which stands upon a road where there is something like a continued line of settlement; and the expedient resorted to for circulating notice was to send off the school children as messengers, who fortunately were at their lessons in the school-house. The appointment now made for service was at three in the afternoon, before which time my servant, to my great surprise, arrived. It was very saddening to think of the unavoidable disappointment of those persons who were beyond all reach of notice, in the townships of Lichfield and Bristol, and who had come great distances through bad roads* to meet me the day before, according to my original appointment. But there was much compensation in the

* Some of them had come from the two extremities of the Mission, each fourteen miles off, on foot.

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alacrity manifested by all who were accessible to the information now sent, in travelling over the same ground again, especially when the state of the roads and the poverty of conveyances are considered. Eighty-six had received tickets from Mr. Falloon: fifty-one were confirmed: about forty other persons were present. Two of the subjects for confirmation arrived after the conclusion of the service, and were then separately confirmed: one of these, a lad barely of sufficient age to be passed, had been employed in the morning running in quest of horses for me, and had travelled on foot twenty-two miles that day. Many of the males were in their shirt sleeves. I have detailed all these particulars because they set before the Society, in their aggregate, perhaps as lively a picture of the characteristic features of new settlements, as any of my travels will afford; and they are interspersed, as cannot fail to be observed, with many evidences of good feeling, which one is willing to trace to an appreciation in the minds of the people of those spiritual privileges which they enjoy through the care of the Society and the Church. The labours of Mr. Falloon have been exemplary, and not, I trust, without a blessing, nor without an intelligent participation among his people in the ordinances of the Church, as well as a discernment and practical application of saving truths. It was in part, I doubt not, with such feelings and such principles, that a knot of people gathered round me, (after I had mounted my horse to return for the night to Mr. Heath's,) and poured forth the most

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earnest remonstrances with the unrestrained vehemence of their country (they were Irishmen) against the removal of Mr. Falloon, who had become engaged to take charge of a chapelry in Montreal.* I took a longer but rather better road home, and reached Mr. Heath's house at nine o'clock, full of thankfulness that the exertions which I had been enabled to make to repair the effects of my detention below, and to get through the duties lying upon me in this quarter within the necessary time, had been so amply repaid.

After this statement, the Society may judge what the need was of Church ministrations before the opening of this Mission, only a year and a half ago, at which time the nearest Clergyman to it in the Diocese was distant fifty miles or upwards; and the blessings, present and future, may be estimated, which are procured by the expenditure of the missionary allowance of 100*l.* a-year. There is, in Clarendon alone, a population of 1,017 souls, of whom between 800 and 900 belong to the Church of England.

May 20.—I rose at a quarter past four, and took an early breakfast with Mr. and Mrs. Heath. In surveying the premises, and the whole scene round the house, I was struck with the perfect specimen which they exhibited of the battle with the wilderness, in the early stages of settlement. A gentleman told me the other day, that a friend of his who has

* I am happy to state that Mr. Neve, who succeeded to the charge, has fully kept up the credit and influence of the Church. Sept. 1844.

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settled in the woods of Canada, declared himself never to have understood the full force of the text, "replenish the earth, and *subdue* it," till he had to create his establishment and his farm in the heart of the forest, applying to this labour the latter of the two verbs. Here was to be seen a decent two-story frame-house, occupied for some time, but by no means finished, nor likely soon to be so,—out-buildings and appendages, being added by degrees, were partly wanting, partly standing incomplete. Nothing could be rougher, more dreary, more disfigured than the homestead and the scenery in view: ragged wooden fences, fields full of stumps, like a grave-yard full of monuments; the whole space irregularly shut in by burnt, half-burnt, or singed trees, many of them simply enormous poles, with a few blackened branches near their tops; all idea of order, neatness, comfort, or finish in any of the accessories of the picture, all *approach* to these advantages, utterly out of the question, for a long, long time to come. Yet Mr. Heath is an enterprising, and, I hope I may say, a prosperous young man, who, besides his farm, has other undertakings in hand upon the spot, and has the prospect before him of living in plenty, improving his condition from year to year, and passing a handsome property to his children; advantages which, amidst the smooth and smiling scenes of old England, might, probably, have been shut against him for ever. So it is that the gracious hand of Divine Providence balances and tempers the lot of men in this lower world; and

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. . . . "if countries we compare,
And estimate the blessings which they share,
Though patriots flatter, still shall wisdom find
An equal portion dealt to all mankind;
As different good, by art or nature given,
To different nations, makes their blessings even."

After breakfast I went down to the Lake, leaving my horse, with many thanks to the owner, at his house on the way. Close to the water-side there is a half-pay officer of the army settled on a farm, and living in a low log-dwelling, whose wife and daughter, a slight, delicate, genteel-looking girl of fourteen or fifteen, have lately joined him from the immediate neighbourhood of London. He apologized to me for her not having been up at the church, saying that he was obliged to keep her at home carrying water to put out the fires which had been kindled in the new clearings, but which might have spread in a dangerous manner if they had not been checked. Here was an example not recommendatory of a new country. Where the means of labour are not at command *within the family*, or the means of hiring it at the high prices which prevail are found wanting, it is not wise to embark in the task of the settler.

The *bun* had come over to meet me by appointment, and I crossed the Lake to Sand Point, after which I descended to the Portage. The wind being fair, the boatmen stuck up one of the oars for a mast, and affixed to it a bed-quilt which they had on board, for a sail. At the head of the lower Portage I found Mr. Strong, who would have accompanied me to Clarendon had he foreseen that I could have

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returned so quickly. I was now pushing my way to pass the Sunday at Aylmer; and when I reached the village of Fitzroy Harbour, at the termination of the Portage, close to the Chats, I found that the steamer from Aylmer had been sent up expressly for me before her intended time, and that several of the proprietors had made the opening trip of the season in her. One of the principal among them, Mr. Charles Symmes, already mentioned as having given the church-site at Aylmer, had despatched a messenger on horseback to Clarendon (fifty odd miles and back) to apprize me of this arrangement. I had left Clarendon before he arrived, but my own movements had brought me within benefit of the thoughtful kindness exerted for me.

Among the remarkable features of Canadian travelling, the *transitions* encountered in the means of accommodation and modes of conveyance are not the least. Steam navigation, with all the internal economy of steamers, appears to be associated with the most advanced state of improvement, the most artificial condition of society, and the most diffusive application of resources productive of general convenience; yet, in visiting the newer parts of this country, you pass at once from steam travelling to such rude scenes and adventures as I have described. The inventions of a refined age, and the results of long-accumulated experience, are transported at a stroke from the ancient seat of empire, where they develop themselves, to remote dependencies, of which many portions are in the very infancy of their pro-

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gress. How happy would it be, and what abundant blessing might it be expected to draw down, if the rulers of affairs at home, and the country at large, were alive to the duty of communicating, as the foremost boon to those dependencies, the means of religious light, and the necessary provisions for the establishment of the Church of God in the land!

AYLMER AND HULL.

Sunday, 21st May.—I was now again the guest of Mr. Egan. In the morning I drove down (eight miles) to Hull village, and preached to about fifty persons in the large stone church, a very questionable piece of architecture, built in anticipation of a flourishing and prosperous cluster of houses to grow up with continued aggregations around it. The whole calculation proved a failure, and By-town, on the opposite side, has absorbed the business and improvement which had been looked for at Hull. The Confirmation for the Mission was held at Aylmer in the afternoon. The court-house is occupied at present for Divine worship,—certainly a building, in point of architectural pretensions, not ranking above the church at Hull.* I preached here to about 180 persons, and the room was greatly crowded when containing that number. Only fourteen were confirmed. Everything is yet very

* It has been since burnt down.

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new here, and the religious habits of a considerable proportion of the people are unformed. I baptized a child of the Rev. J. Johnston's.

May 22.—The morning was chiefly spent in making arrangements for the ceremony of my laying the corner-stone of the church, which was performed with a very respectable attendance of the inhabitants at a late hour in the day. It is to be a stone building, of moderate dimensions, with plain Gothic windows.

THE GORE.

On the 23d of May I went down by the steamer from By-town to Grenville, and thence by the stage to Carillon, where a carriage met me from the Manor House at Argenteuil, and I again enjoyed the hospitality of Colonel and Mrs. McDonnel. Very early the next morning I set out for the Gore, Colonel M. sending me as far as was practicable in his carriage; after which I took a calêche, which he had engaged for me. The whole distance from his house is twenty miles; the road running through the village of St. Andrew's, directly back from the Ottawa. The Gore is as rude and backward a settlement as any that I know in Canada; but I have supplied enough of descriptive matter in this way to give an idea of what the Missions are which are quite in the woods, and the account of my winter visit to this very spot in 1840 was published by the Society. The entire

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population, with the single exception of Mr. McMaster, the Missionary, consists of settlers labouring on their own lands. The place is a *cul-de-sac*, there being no outlet through the forest in the rear: it is hilly, rocky, and interspersed with lakes. The Church is gaining, I trust, upon the affections of the people, since they have had a minister actually resident among them; but it is slow work to mould them to a docile acceptance of the Gospel yoke, and a ready recognition of their obligations to exert themselves in the cause of the Church. They are, however, poor, and their land is of an inferior quality. They seemed very glad to see me; and the good leaven, I hope, is working, to manifest its effect, in God's good time, upon the mass. From 100 to 150 persons were present in the church; a very inelegant unfinished wooden structure, but one which it is a comfort to see planted in such a wilderness. I preached to them, (as was my practice everywhere,) and confirmed thirty-five of their number. I returned to sleep at Colonel McDonnel's.

VAUDREUIL.

May 25.—I embarked in the steamer at four o'clock in the morning, from the grounds of the Manor House, in company with Colonel McDonnel, who was proceeding to Montreal to attend the funeral of a relative. My own destination was Vaudreuil, the Mission of the Rev. Mr. Pyke, where the con-

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firmation was held the same day. This Mission is situated in a strikingly beautiful part of the Ottawa River; and the Church, which is a stone structure, in a plain Gothic style, with a square projecting tower, has more the appearance of an English country church than is often to be seen in a colony. I preached to a congregation of 150 persons or upwards, of whom forty-nine were confirmed. It has been of great and marked advantage to make this place a station for a resident Missionary, instead of leaving it to be served once a fortnight from the Coteau du Lac, twenty miles off. Vaudreuil is an old Roman Catholic parish. The Protestants, who are principally from the north of England, are all situated so as to have the Church within their reach. Mr. Pyke, the first resident Missionary, and yet new in the charge, is laying, I trust, a good foundation, and gradually building up his people in their holy faith, and fashioning them to improved compliance with the rules of the Church.

SOREL.

May 29. — From Vaudreuil I went down to Montreal, where I was occupied for a couple of days with matters connected with the interests of the Church, and then passed down to Sorel, otherwise called William-Henry, which is something between a little town and a village, forty-five miles below Montreal, on the south side of the St. Lawrence,

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at the head of Lake St. Peter. Lieut.-General Sir Richard Jackson had most kindly invited me to *The Cottage*, a country residence for the Commander of the Forces in Canada, the Seigneurie being the property of the Military Government. Here, therefore, was my home during my stay. Sir Richard has been a liberal benefactor, and, in every way, a friend to the Church. On the morning of the 30th I may say that there was a double consecration; a consecration of the material building newly erected, to replace the old wooden church (which I believe was the first Protestant place of worship in Canada); and a self-dedication to God, with the Church's benediction, of those who, in the solemn rite established by the apostles, presented their bodies a living sacrifice, holy and acceptable to the Lord: lively stones, built up a spiritual house, growing unto a holy temple in the Lord. Happy auguries! never perhaps to be realized without exception, in surveying the participants in any religious ordinance, but fairly to be indulged in behalf of every group of youthful believers who present themselves for confirmation after having been faithfully prepared and trained by their pastor.

The new church, which is of brick, is remarkably well built, very neatly finished, and very judiciously arranged and fitted up for service. Her Majesty's Ordnance made a grant of 400*l.* towards its erection, in consideration of the military rights in the Seigneurie, and the accommodation reserved for the troops in the building; and this sum, added to the liberal grants of the two great Church Societies at

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home, the contributions proportioned to the resources of the congregation upon the spot, and some help procured in Quebec and Montreal, has produced one of the most creditable edifices of the Diocese. A parsonage-house has been since built.

Upon this occasion I preached, after the consecration, to between 300 and 400 persons, of whom forty were confirmed.

The Mission of Sorel would have been comprehended in the preceding winter visitation, but the confirmation, at the desire of the Missionary, was reserved till the consecration of the Church could also take place.

JOURNEY TO THE MISSIONS OF GASPÉ.

Quebec, 16th October, 1844.

I NOW resume my task, and furnish, for the information of the Society for the Propagation of the Gospel, the account of another of those detached journeys, made at intervals, by which I was enabled to accomplish the triennial Visitation of this whole Diocese, between the beginning of January 1843, and the end of March 1844. That of which I sent you an account by the last mail, performed in the month of May, carried me to the most distant of the Missions, upward from Quebec, which is Clarendon, about 350 odd miles from that city. I have now to describe a voyage to a portion of the Diocese, of which the extreme point occupied by the Church is 450 below Quebec, without comprehending the

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circuit required for visiting some other stations of the district.

On the 13th of September, 1843, I embarked, at noon, in the "Unicorn," which is the branch steamer, carrying the mail between Halifax and Quebec, to visit the three Missions of Gaspé, in the Gulf of St. Lawrence. We passed the long line of old-established French parishes, whose white habitations, clustering more thickly round each of the churches, overhang the river all the way on the south shore, the bold and broken opposite shore exhibiting more meagre and less continuous settlements, and, with the islands interposed, presenting often the most beautiful scenery. On the day following we found ourselves running along under the wild and mountainous coast, from Cape Chat downward,—a mass of densely wooded heights and ravines,—and at midnight were set ashore at St. George's Cove, in Gaspé Bay, considered about 380 miles from Quebec, the steamer continuing her course. The Rev. Mr. Arnold, who had come down from Gaspé Basin to meet me, was waiting on the beach, and I slept at the house of a Captain Alien, a trader, and formerly master of a trading vessel, who is noted for his hospitality. Mr. Arnold was already his guest.

St. George's Cove, Gaspé Bay Mission.

September 15, 1843.—On this day it was necessary to plan all my arrangements for the occupation of my

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time in this district till the steamer should call for me on its return from Halifax; and Sunday, the 17th, being allotted to the head-quarters of Mr. Arnold's Mission, at the upper end of the Bay in which we were, I remained in St. George's Cove and its neighbourhood, visiting several families with Mr. Arnold; for which purpose we walked to Indian Cove, and there had recourse to the school children to circulate notice of service to be held the next morning at ten o'clock. The great body of the people just about here are from the islands of Jersey or Guernsey, with which the fishing establishments of the whole district are much connected. Most of them understand English very imperfectly—some not at all; and this circumstance has greatly contributed to the irregularities and inconsistencies which are to be witnessed in their religious proceedings; for our Missionaries within the Bay having been, with one exception, in the case of the Rev. C. Morris, who was there but for a short time, unable to officiate to them, or to converse with them in a language which they could understand, they have been led to attend upon the preaching of laymen, called local preachers, among the Methodists, and they have two little unappropriated wooden chapels in which their meetings are held. At the same time, they profess to be of the communion of the Church, present their children to her ministers for baptism, with sponsors; receive the sacrament of the Lord's Supper at their hands, in such visits as they can pay from time to time to the spot; comply

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with the rule for the Churching of women, and most thankfully avail themselves of my own ministrations in my triennial visits,—the more so, however, because I officiate to them principally in French. If it should please God so to enlarge the resources of the Society, it is most desirable that the Mission should be divided, and that St. George's Cove should be made the central point of a distinct cure. The Church would then, according to all human judgment, be effectually built up in the place. In the meantime Mr. Arnold zealously watches over them, according to the means and opportunities which it has pleased God to place at his disposal.

September 16.—Finding some little jealousies between different parties in the neighbourhood, respecting the accommodation to be extended to them in the choice of the tongue in which they were to be addressed, I judged it necessary, in a service which was held on the morning of this day at St. George's Cove, to preach both in English and French: Mr. Arnold having first read the prayers in the former language, and all those who might be ignorant of the latter being left at liberty to retire after the English sermon. The little building was quite full, but it hardly holds a hundred persons. I concerted all these arrangements with Mr. Arnold, using the best wisdom vouchsafed to me *to please all men in all things*, and to *seek* their *profit* and the good of the Church. The Confirmation, and some other services, were reserved for my return to the same points after the circuit through the Missions of

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the district, in order to meet the steamer on her upward way from Halifax to Quebec. In the after part of the day, I went up with Mr. Arnold to his own residence in Gaspé Basin, about a dozen miles distant, in a four-oared open boat, being that of Mr. M'Connell, the Collector of the Customs in this part of the district, which he had kindly placed at my disposal for the whole circuit. A son of his own acted as cockswain. I had a letter to this gentleman from the Collector at Quebec; but his hospitality and attention had been known to me before. It was a great accommodation to have the use of his boat; but the voyage round the rude coast of Gaspé, so performed, afforded a remarkable exemplification (as will be seen in the sequel) of the remark which I have made in the account of my visit to Clarendon, upon the Ottawa, respecting the *transitions* experienced in North American travelling. The "Unicorn," built originally to run between Greenock and Liverpool, is the most gorgeously fitted up of any steamers that I have seen, and I should be afraid to say what the cost is said to have been of the embellishments within her cabin; but it might most literally be said of her, furnished, equipped, and decorated as she is, and sweeping with us through the waters, independently of varying winds and other difficulties now to be encountered in our boat, with a scarcely failing punctuality of arrival, that "in gallant trim the gilded vessel goes;" the style of the table, too, kept on board, and all the arrangements, being correspondent with English ideas of

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what is handsome. I might well also contrast my conveyance from Quebec itself to the district and back again in this superb vessel, with the means by which I had accomplished the same distance upon some former occasions: sometimes in the miserable trading river-craft; once, (on the way back,) being sickened of these, by land, through the woods, taking a couple of Indian guides from Ristigouche, with whom, after having slept six nights in the wilderness, I struck upon the St. Lawrence, at Thetis, and thence proceeded in a pilot-boat till I fell into the calêche, travelling on the south shore. I was then visiting the district as Archdeacon: in my first *episcopal* visit in 1837, I went down with Captain Bayfield, R.N., appointed by the Admiralty for the survey of the coasts, and was in good company, with good accommodation; but we were *seventeen days* in reaching Gaspé Bay, which I had now reached in *thirty-six hours*; and I returned to Quebec upon that occasion, from the Bay of Chaleurs, in a schooner of forty tons, manned by the captain, one other adult, and a boy, in which I passed fifteen days, thirty-two in all, merely to go down to the district and come up again.

Gaspé Basin, Mission of Gaspé Bay.

Just as we entered the basin, my arrival was welcomed by a salute of cannon proceeding from seven square-rigged trading-vessels at anchor in the

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place, and disturbing with its echoes the quiet landscape around us,—the smooth little basin being embosomed, like a lake, in green rural slopes and wooded hills. The rigging of the vessels was also profusely decorated with colours. These being simply demonstrations of good-will and respect towards the Church, it was, of course, pleasing to receive them.

Sunday, 17th September.—It was an interesting sight to see the congregation assembling from different points, and directing their way, some in little boats and some in wooden canoes, towards the church. The building, which is a wooden one, has been greatly improved, and is now a decent and church-like edifice, although of humble pretensions still. The interior is neatly fitted up. I preached to a congregation of three hundred persons or upwards, and confirmed thirty-two. In the afternoon I proceeded by boat, four miles, to Sandy Beach, where a long walk up a hill, through the wood, brought me and the party who accompanied me to another wooden church, erected by the zealous exertions of the late Missionary, the Rev. E. Cusack. It is unfinished, but is, comparatively, a large and lofty building. Here I preached to a congregation of from one hundred and fifty to two hundred persons, and afterwards addressed them upon the subject of the Church Society, of which the District Association was speedily about to be formed.

Wherever the Episcopal visits are paid in the

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country parts of British North America, the same question still recurs to the mind—What would have been the comparative condition of this place but for the bounty of the Society for the Propagation of the Gospel? and a fervent expression of thankfulness must be breathed from the heart of the Bishops, in the execution of their duties, that, inadequate as the supply has been, and continues to be, they have been enabled from this source to provide for so many sheep in the wilderness, who otherwise would, in a manner, have been left to perish.

September 18. — About mid-day, taking Mr. Arnold with me as my acting Chaplain, I set out in the Collector's boat, already described, and, passing down the bay, rounded Point St. Peter, then crossed Mal Bay, and reached Percée at dusk, (about thirty miles from Gaspé Basin,) where we slept at the establishment of a large Jersey house concerned in the fishing-trade, and were the guests of Mr. Fauvel, the resident agent.

September 19.—I was now in the Mission of the Rev. Mr. Short; but my duties within its limits were to be performed on my way back. After breakfasting with Mr. Fauvel, I went on in the boat to Cape Cove, nine miles, and having called here at Mr. Short's little cottage, proceeded, nine miles more, to Grand River, where we were received in a smaller establishment of the same Jersey house (Messrs. Robin) under the charge of Mr. Balleine, another very obliging and attentive person. We could make no greater distance this day; for we had

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not been favoured by the wind, and all other stopping-places were now too remote.

We had different opportunities along the coast of witnessing all the successive processes of preparing and curing the cod-fish, which are received on a stage running into the water, connected with a shed; here they are opened, *beheaded*, split, and salted: they are subsequently spread to dry upon *flakes*, *i. e.* a sort of scaffolding, covering a large space, of upright posts with fir-branches laid horizontally upon them. They are then packed in little circular heaps, roofed over, so as to be surmounted by a low flattened cone, with pieces of birch-bark, which are weighted down with stones. These heaps are made, at intervals, all over the *room*, which is a level space, either of natural beach, or of soil artificially covered with shingle. The heaps are repeatedly unpacked, and the fish turned over for further drying, and sorted according to different qualities, which give different technical names to the fish, and regulate the price. A remarkable degree of order, neatness, and method pervades every part of the establishment, and the most perfect system is observed in all the operations connected with it.

Many of the people fish, in a small way, on their own account; a great part, however, of the population, particularly of the transient summer population, are in the employ of the Jersey houses; and those who fish in *their* boats, all the apparatus being provided by the firm, generally perform their work

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under a compact which is described by the term, *the half line* (à la moitié de la ligne), *i. e.* that they keep for themselves half the quantity caught. A part of their task is to catch bait, of which there are, in succession, four different kinds taken during the season—the capeling, herring, mackerel, and squid. A single man, or a couple of men together, go out for the cod-fish in an open boat, in which they are liable to be carried far out to sea: they continue to fish very late in the season, encounter many risks, and suffer much severe exposure, most amply verifying an old description of the fisherman's life:—

Ἡ κακὸν ὁ γριπεὺς ζώει βίον, ᾧ δόμος ἁ ναύς
Καὶ πόνος ἐντὶ θάλασσα, καὶ ἰχθῦς ἁ πλάνος ἄγρα.

There is one point of this description, however, which is more *literally* fulfilled in the case of the whale-fishery, which is also, to a certain extent, carried on by the inhabitants of the district. In either case, it is a hard and adventurous life; and we, who are *fishers of men*, succeeding, in this respect, to the task of those who were originally fishermen without a metaphor themselves, must be thankful if permitted to carry the comforts and the softening influences of the Gospel, with all the higher blessings of grace in their train, into the ruder scenes of human life, and the more obscure corners of the country in which we live. We throw the net in hope, and we gather all of every kind both good and bad—the final separation is reserved for other hands.

The *Grand River* is but an insignificant stream; but it was called by the French La *Grande* Rivière,

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to distinguish it from a smaller one in the neighbourhood, which is called La Petite ; and as in many other instances in Canada, similarity of sound has, in the adoption of the title in English, taken the place of correct translation.

September 20.—We embarked in the boat this morning in the hope of reaching New Carlisle, the residence of the Missionary in the Bay of Chaleurs, about forty-five miles from Grand River; or, at least, of getting to Port Daniel, eighteen miles short of the former place. But the wind obliged us to put in at a place called Pabos, where we obtained some refreshment at the house of a Mr. Kelly, who has a wife and ten children. Human beings are soon made useful in a new country where labour is scarce. We found one of these children, I think three years old, employed in protecting the fish upon the beach from the attack of pigs. Our visit might be regarded, perhaps, as providential, for we had no thought of coming to Pabos ; and this family being the only Protestants of the whole settlement, and not within the limits of any of our missions, felt it a favour to have even the passing visit of their own clergy. Mr. Arnold and myself used our endeavours to improve the occasion with them in conversation, and left with them a copy of the Bishop of London's Family Prayers, which they promised regularly to use. It is impossible to say what may be the effects of a little seed so dropped, as it were, casually, by the way side, or how far those effects may reach where ten children are concerned, who may all become pro-

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genitors of a numerous posterity. Mr. Kelly having a horse browsing somewhere in the adjoining woods, although *where* that *somewhere* was, was matter of conjecture, Mr. A. would have proceeded with Mr. Arnold by land, if he could have been found, and we would have ridden for a space by turns; but the search for the animal was not successful. We were enabled, however, some little time afterwards, to get away in the boat; and, just as we were embarking, we fell in with Mr. Logan, a scientific gentleman employed by the government to make a report upon the coast, as it respects the mineral kingdom, and engaged in collecting specimens. I mentioned to him that there was coal at Port Daniel, but he apprehended that it would prove very little more than superficial.

We made but very slow and toilsome progress, and were compelled at nightfall to put in at a place called the Ruisseau-Jaunisse, a little beyond the small cluster of houses called Newport. Here we entered a fisherman's hut, which, in fact, consisted of one room, although partially divided by rough boards, in which door-ways were cut, but without doors. The people were French Canadians. There were three or four adults, and ten ragged barefooted children, with unkempt hair hanging over their faces, upon which the dirt was literally caked; yet they were healthy-looking, quiet and good-humoured. The man and his wife set out their best upon the table, consisting of tea, with fish and potatoes (besides bread), postponed their own supper, and dragged out

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a feather-bed from the inner division of the house, which they insisted, maugre all expostulation, upon giving to Mr. Arnold and myself. We lay down upon it, on the floor, side by side, in our clothes and cloaks: it was impossible to think of going to bed. The family stowed themselves away as they could; but before doing so, they performed their devotions, and the young children who had not mastered their prayers, repeated them after the mother, or some of their elders. This is not the only occasion upon which I have been forcibly reminded of a remark made by Bishop Heber, to the effect that we sometimes carry to a sensitive excess our observance of the precept, to pray in secret within our closets, and prejudice the cause of truth in the eyes of Mahometans, or others labouring under different degrees of error, who are unfailing in their own devotional performances, such as they are, and attribute a total neglect of the practice to those in whom they never, under any circumstances, are permitted to witness it: besides the injurious effect of similar inferences in the minds of dependents and inferiors professing a right and pure faith.

September 21.—A settled rainy day, and a determined foul wind—such that the boat could not move. I determined to proceed with Mr. Arnold by land, if we could possibly procure any conveyance, leaving the crew and my servant to follow in the boat, when it should be practicable to do so. We procured from a neighbour a common cart, without springs, and with part of the bottom broken out: a rough board

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was nailed across from side to side, for a seat, without any support for the back: the horse was without shoes, and the harness was tied together by pieces of cord: a portmanteau, in which we had put such articles as we should both require, was protected from the rain, first by a sack laid upon the top of it, and then by a huge piece of birch-bark tied over the whole: this was put into the bottom of the cart, and the driver trotted on foot through the mud. We engaged this vehicle to take us to Port Daniel, distant 13½ miles. The road, which lies through the woods at a small distance from the shore, and is exceedingly hilly, was freshly opened by public money; and the work was proceeding under the eye of a commissioner, but was not so advanced as to make it passable by anything but a Canadian horse and cart. We met with unfinished bridges here and there, with uncovered drains. In these places we were obliged, of course, to force a way round by the side of the road; and though repeated ruptures of the harness occurred, and the collar once flew wide open, the ready and characteristic resource of the district, in these and all similar disorders, which is found in a piece of *cod-line*, enabled us to repair the mischief and to proceed. The scenery is, in some places, beautiful. We wound among steep and lofty hills, covered with full foliage of deciduous trees, intermingled with pines, and crossed the little river Sarabarbe, which is sunk between some of these heights in a narrow rocky bed. Port Daniel itself is a very pretty spot, the mouth of a little river

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forming a bay or inlet among broken wooded hills, but the village is a miserable collection of fishermen's houses, with a Roman Catholic Chapel, undistinguished by any exterior indication of its purpose, all built of wood. Crossing the stream we went to the house of a very industrious and thriving Scotch family, where our own Missionary holds service at stated intervals. Here we procured breakfast about one o'clock, having left the Ruisseau-Jaunisse a little after seven; but we were glad to avoid breakfasting *there*. We then went on in another cart of stronger build, and drawn by a better horse—moreover, it had the distinction of red paint—in other respects it did not differ from that which had brought us to Port Daniel. It was nine o'clock at night when we reached "the village-preacher's modest mansion," between the churches of Paspebiac and New Carlisle, distant eighteen or nineteen miles from Port Daniel. Modest and tiny indeed is the residence of Mr. and Mrs. Milne; but it is marked by neatness and comfort, and here, over a wood-fire upon the hearth, "the cups which cheer but not inebriate," garnished by some addition suitable to our case, with the conversation of our kind host and hostess, an intelligent, well-educated, and respected pastor, with a helpmate in all respects suitable, refreshed us after all the toils and misadventures of our long, wet, and weary day.

September 22.—A regular equinoctial gale. It was clearly impossible that our boat could join us today. With the help of Mr. Arnold and Mr. Milne, I digested the programme of our approaching meeting

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at Percée for the formation of the District Association of the Church Society.

I visited this day Mr. and Mrs. M'Donald, my very attentive and friendly hosts upon the occasion of my coming down in 1840.

September 23.—The gale, which had continued the whole night, moderated towards noon. As this was Saturday, and I had nothing with me to appear in the next day at church, I sent down a message to Port Daniel, directing, that if the crew should be found able to reach that place, my servant should come up from thence by land.

Part of the day was taken up in a conference with a committee for providing a residence for the minister. An *ad interim* arrangement subsists for this object until a parsonage can be secured.

In the evening, beyond all expectation, the boat came up. The people, under the command of young Mr. M'Connell, had made extraordinary exertions, and had been in much peril in rounding some of the rocky points through a terrible sea. Once they had been obliged to return to the Ruisseau-Jaunisse; and afterwards to run in for the land, and await the comparative subsidence of the winds and waves.

Sunday, September 24.—The two churches are about three miles apart. I preached at New Carlisle Church in the morning to perhaps two hundred persons, and confirmed twenty. In the afternoon there was a congregation of probably three hundred at the very neat and well-finished church of Paspebiac. Both churches are built of wood. The

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proportion of persons confirmed is small; but the summer congregations consist, in part, of sojourners for that season only, from Jersey. There are also in this mission some prejudices to contend with, which I trust that it will please God, by a blessing upon faithful and discreet labour, gradually to soften and disperse. I think there is a fund of good feeling existing in the congregations, and a promise of spiritual improvement. But among the lowest class of people in New Carlisle, which is the chief place of the whole district, there is a prevalence still of injurious habits, and a great deal of pride, coupled with an improvidence which produces great penury. It is upon the increase and efficiency of the Sunday Schools that the reliance of the Church must, in a great measure, be placed, for witnessing in the generation now rising up a better order of things. Whenever the ungodly habits of the parents cannot be broken through, the happy provision existing in the Sunday School for moulding the youthful mind to that which is good, must be regarded with heightened feelings of thankfulness.

September 25.—After an early breakfast I went down to embark with Mr. Arnold and Mr. Milne in the boat, and to return down the bay. It was a bright morning, with a propitious wind. The rigging of some vessels which were lying at the beach (where the principal depôt of Messrs. Robin of Jersey, for the whole district, is situated) was gaily bedecked from top to bottom with colours, and I was honoured by a parting salute from their cannon, aided by one

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upon the beach. The gentlemen in charge of this establishment have always been very attentive to the clergy, and have rendered great assistance in Church matters. We sailed down very pleasantly, and reached Grand River (forty-five miles) at dusk. Here we again passed the night. In these detached spots there are not a few instances where it is only in such visits, and in the family devotions then conducted by the clergy, that the members of the Church can receive any kind of benefit from her ministrations.

September 26.—This day we went on to Cape Cove, where we were quartered upon different families—I myself being the guest of the Rev. Mr. Short. The confirmation was appointed for the day following; but I felt it to be desirable, as a congregation could easily be collected, to afford them an evening service. About sixty were present. Mr. Arnold and Mr. Short took different parts in the service, and Mr. Milne preached. The church, although it is used, is in a sadly unfinished state. The people are poor, and as the harvests had been bad for several years in the grain country above, so, in this fishing district, the harvest of the deep has greatly fallen off. Commerce is also in a state of unexampled depression in the province. The Lord has checked our pride: yet these are comparatively light chastisements; and who will not own, that far heavier would fall upon us, were he to deal with us after our sins, and reward us after our iniquities? It is of the Lord's mercies that we are not consumed.

September 27.—I preached to a congregation be-

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lieved to consist of about one hundred and fifty persons, of whom I confirmed ten. We afterwards went to Percée by land, attended by some of the leading inhabitants, and forming a train of five light carts, along the hills and over the miserable wooden bridges, by the seashore.

September 28.—Having here a spare day, and the Protestant population upon the spot being exceedingly small, I took a holiday to visit the summit of the Percée mountain in the rear of the village, rising very abruptly to the height of, I believe, more than seventeen hundred feet above the sea. Mr. Arnold and Mr. Milne accompanied me, as well as Mr. Fauvel, the agent who had procured our guide. We wound round the base of the mountain, to take it in the rear; the only way in which the summit, which is called by the French the Table à Roland, is accessible. Reaching a point where my horse could proceed no further, I left him tied in the wood. (The rest of the party were on foot). The ascent from thence was at first a steep path among the trees, but shortly became a mere random scramble, up an almost precipitous height, through a close thicket of small firs and undergrowth of various kinds. We thus gained an inclined plane, forming the top of the principal head of the mountain, which is angular, and separated from the lower heads by a fearfully sublime abyss, into the depths of which we look directly down the precipice of bare and jagged rock. The heights of the mountain, in different points of view, present enormous crags, which awfully beetle over

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the clefts and the fragments which fill them, mingled with bushes and trees. Its sides nearer to the base, are clothed almost entirely with white spruce and fir; higher up, on the parts which admit of the growth of trees, there is a mixture of deciduous kinds, now exhibiting all the brilliant variety of autumnal tints peculiar to the forests of North America. The summit itself is thickly covered with wood and underbrush. I observed the mountain ash, with its bright clusters of berries; birch, fir of different kinds, hazel, and dogwood; and there is, in one spot, a singular kind of alcove, formed by a knot of distorted cedars, apparently forced out of shape by the action, in that bleak exposure, of the wind. From the summit you look immediately down upon the village of Percée, scattered among green fields and slopes, the broken and diversified cliffs which divide it from that bay, and the romantic and most singular detached rock in the water, *pierced* by two natural arches, through one of which a boat can sail at high water, from which the place takes its name. This rock is said to be three hundred feet high, and seven hundred in length: it stands athwart the beach, and its irregular sides being perfectly precipitous, it forms a vast rude screen to the harbour, and shows like the huge ruin of some work constructed by a race of giants. The island of Bonaventure is a pleasing object, lying opposite to the village; and the view up and down the coast is varied and striking. In front of you, beyond, is the boundless ocean.

After descending to the spot where I had left my

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horse, we followed a winding wood-path, which terminated in a hollow between the mountain just described, and that next to it, which is of nearly equal height, but with a rounded summit clothed with wood, in which many diversities of hue were now seen to blend with a particularly beautiful effect, We then returned to the village, where I was now the guest of Mr. and Mrs. Lenfroty, hospitable, kind-hearted people, who have acquired comfortable means, and live upon a farm, the fruit of Mr. L.'s enterprises in the fishery. It is a pleasing circumstance that in every part of Canada, the family (if Protestant) in which a clergyman may find himself in travelling, looks to him, as a matter of course, to conduct their domestic devotions, and to bring the Bible familiarly before them. Whatever may be their own religious habits, they think that when the "teaching Priest" is under their roof, his office is to be brought into action.

In the evening we rowed over to the island of Bonaventure, something less than a league distant, passing close under the above-described rock, which is everywhere an imposing and striking feature of the scene. The island, which is walled round by broken, rocky cliffs, of no extraordinary elevation, is about three miles in length, with a beautiful slope from its highest point at the seaward extremity, chiefly laid out in hay-meadows or pasture. It is intersected, here and there, by curious fissures, into one of which a lamb having not long ago fallen, a boy was let down by a rope to bring it up, and he

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found himself in a cavern, open at one end to the sea. We visited some of the inhabitants, all of whom are either French Canadians or Jersey men: the principal person is a Captain Duval, a fresh-looking old man of seventy-four, who once commanded a privateer fitted out from Jersey, and carries a scar as the memento of the rough adventures and perils through which he passed. One of his neighbours, also a Jersey man, is an octogenarian, whose wife, a Canadian Roman Catholic, appeared really delighted with our visit. These two patriarchs of the island promised to attend the Church Society Meeting at Percée on the next day, and they were true to their word.

September 29.—This being St. Michael's day, the proper service was performed in Percée Church, which stands upon an eminence called Mont Joli, but by the English Mount Jolly. My three reverend brethren who were now with me, each took a part in the service. I preached on the subject of the festival, and confirmed six young persons, (confirmations being held at both the other churches in this mission). The church was very full, several people having come over from a distance of many miles. At two o'clock the meeting for the formation of the District Association of the Church Society, was held in the only stone building of the place, which comprises both court-house and jail.* It was

* There is a building for the same purposes, also built of stone, at New Carlisle. The material has thus become associated, in the minds of the people within the district, with the idea of a place of penal confinement; and when Mr. Arnold began to build himself a stone house, his neighbours asked him if he meant to put his family in a prison.

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well attended; some persons present were from Gaspé Basin; others even from the Bay of Chaleurs, distant, respectively, thirty and sixty miles; others sent messages from these two places, excusing themselves from unavoidable hindrances; and among these last was the judge of the district, Mr. Thompson. Considering how entirely new in this part of the country were all public proceedings of this nature, all went off with remarkable success. Upwards of £20 was subscribed in the room, which may sound insignificant in England, but afforded in Gaspé an encouraging indication of interest felt in the cause. I do trust that a good foundation is laid, and that, by God's blessing, this most important institution of the diocese will here, as elsewhere, take root and extend itself, charged with benefits far beyond any which I can possibly hope to witness from it during my own poor pilgrimage on earth. I do trust that, by consolidating the strength, and enlarging the resources of the Church, it will be permitted visibly to minister to the glory of God, and the increase of the kingdom of his Son.

September 30.—My next appointment was at Mal Bay Church, to which I had allotted the former part of Sunday, the 1st of October, and I was to sleep at Point St. Peter, about a mile beyond, on the previous night. Being desirous of seeing a part of the scenery of this neighbourhood, which was new to me, but which Mr. Short familiarly traverses, (the bay being often too stormy for a boat, or choked at another season by ice, which yet does not afford a

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road), I sent the boat on to meet me at a distance of some few miles, and set out on foot for the neighbourhood of a place which is called *the Corner of the Beach.* The three clergymen were with me. We ascended the heights for a mile, between the peaked cliffs which overhang the entrance of Mal Bay and the Percée Mountain; and we then entered the Blow-hole path, winding through woods close under the sublime ramparts of solid rock which form the face of the mountainous range above; and affording such broken views of the bay on the other side, as to give it the effect of a mountain lake. A depth was below our feet, at the bottom of which was the beach, concealed from us by the woods. The path, where it is carried in a curve across the top of the Blow-hole, (so called from the dangerous puffs of wind which issue from its recesses into the bay), is nothing but a mere ledge, yet horses are occasionally brought, although they are never ridden, across it; and in winter even carioles are known to pass it, by means of an extension of its width by strong projecting branches laid crosswise, secured by logs which are placed longitudinally. Within the last two years, however, accidents have occurred, and horses have been known to fall over. The scene assumes a different character at the point where we met the boat; the mountains presenting an assemblage of rounded heads, covered with an unbroken mass of foliage, now gay with the richest variety of tints, and interspersed with dark firs of spire-like form. We went ashore again at the Corner of the Beach, and were

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hospitably entertained in a neat and well-furnished house, standing on a good farm belonging to one of the branches of the Mabee family, which was among the first of the Protestant settlers in the district. They appear (I speak of those with whom we were in contact) to be religious people; earnest, without affectation, in the cause. After being refreshed, we re-embarked, and proceeded to Point St. Peter; leaving, however, our good companion Mr. Milne, who was now to return to his own mission in the Bay of Chaleurs. I was received, as upon former occasions, at the house of Mr. Johnston, a magistrate of the district.

Sunday, October 1.—A walk of about a mile brought us back this morning as far as Mal Bay Village, where the church is situated. The last grant of the Society through my hands, was expended in enlarging the building; and it wants now both repairs and under-pinning. There was a good attendance, but I failed to take any note of the number. I preached, and confirmed eleven persons, making only twenty-seven in all, in Mr. Short's Mission. After an early dinner at Mr. Johnston's, I proceeded at once in the boat to St. George's Cove, in the neighbourhood of which I had an evening appointment; bidding adieu to the mission of Mr. Short, one of whose churches (that at Cape Cove) is near his own house; another (that at Percée), distant eight miles; and a third (that at Mal Bay), distant twenty-three miles by land, and sixteen by water.

I embarked with Mr. Arnold, and stood across

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from the mouth of Gaspé Bay, for the Cove, having a distance of something less than a dozen miles to make. From St. George's Cove, a moonlight walk of a mile, upon the green slope above the cliffs, brought us to Indian Cove, where, according to my appointment made when I had left it, I read the service, and preached in the French language. The place, which contains an hundred persons comfortably, was exceedingly crowded. I was thankful to have been enabled to come; for, although I had placed such intervals between my other appointments along the coast, as to allow reasonably for impediments from stress of weather, or other untoward occurrences, and had therefore made them, in some degree, less numerous than I might have otherwise have found practicable, there was here a great uncertainty attaching to my getting across the bay, for an evening service, after the duties in the fore-part of the day, on the other side. It was, however, my only opportunity for preaching at Indian Cove; and falling upon a Sunday, I was naturally the more unwilling to pass it by.

October 2.—For reasons before-mentioned, the services of this day, which were held at St. George's Cove, were in English. The little place was full, but only seven persons were confirmed, making thirty-nine in Mr. Arnold's Mission.

I had now closed my duties in the District, where it will have been perceived that things are upon a humble scale; but there is much for the Church to cherish in this remote appendage of Canada, and

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much that needs her cherishing hand. Her people in the three Missions, attending seven churches, scarcely one of which has approached to a state of completion, and meeting, here and there, their clergy at other appointed places of worship,—scattered along a rude coast with wide interruptions, and only communicating, in many parts of it, from point to point, by open boats upon a boisterous sea,—intermingled with a larger and longer established population of Roman Catholics, and wretchedly ill-provided with the means of education for their children,—struggling with many hardships, and exposed, at the same time, to many temptations, among which may be mentioned the demoralizing consequences of the wrecks which frequently occur upon the coast,—well-affected, nevertheless, appreciating the benefit of Church ordinances, and looking back, as great numbers of them can do, to the time when they lived wholly without it,—are objects, surely, of some interest in the regards of the Christian ; and if but a few here, and a few there, much fewer than the numbers which I have stated, could be gathered to the house of God, and trained in the paths of the Church, and taught to commit their salvation to Christ, it could not be thought that the scanty stipend of their Missionaries, and the little help which they have had for building churches, were a waste of resources applicable for the work of the Gospel. The expenditure of the Society, indeed, with all the drains upon its bounty, which augment from day to day, must be considered to have been kind and liberal in

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behalf of the poor fishermen of Gaspé; but it had been applied where the want was severe, and has procured blessings beyond all price, of which they would otherwise have been left deprived. For the prosperous execution of my own duties in this circuit, arising entirely out of the operations of the Society along the coast, I had cause to bless God from my heart. I had kept all my appointments, dependent as I was upon winds and water. I had passed three Sundays in the District, upon each of which the weather was singularly propitious for the assembling of the congregations. I had been much encouraged by the spirit manifested in the formation of a District Branch of the Church Society; and I had found the clergy actively and assiduously engaged in their duties. And now, when all was closed, came foul and boisterous weather, with a dense fog sitting, like an incubus, upon the bosom of the bay. This very night the steamer might probably come: several respectable passengers (*i. e.* candidates for passages) had come from the Bay of Chaleurs, and were upon the *qui vive*, awaiting her arrival. A number of fishermen also, belonging to parishes in the District of Quebec, were congregated in the village with the same object, having finished their marine labours for the season. Strong fears were entertained that weather, at once so rough and so thick, would prevent the steamer from coming in. A gun was suddenly fired: all parties who were interested immediately roused themselves up, and some were hastily huddling on their clothes, when it

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was ascertained that some fellow of the lower class of expectants, had fired a musket or fowling-piece to amuse himself by the effect of the false alarm; and all again composed themselves to that measure of rest, which consists with the expectation, however faint, of being suddenly summoned for a hurried embarkation.

October 3.—The same unpromising appearances prevailed in the morning, and the same ill-boding auguries were framed. But the wind fell, and the waters began to calm down; the fog dispersed, and the sun at length fairly broke out. At that moment the steamer hove in sight, and all the doubts and apprehensions, of which she had been the subject, were dissipated like the mist and gloom in which we had been enveloped. I reached Quebec by breakfast-time on the 5th.

One more communication, perhaps, of the same length as this, or something less, which I expect to have ready for the next mail, will make up the series and complete the picture of the Diocese, which I promised *once for all.* It will comprise several different journeys, in the account of which I shall by no means pursue the same descriptive details, because, being performed in winter upon roads of snow and ice, they could exhibit nothing of interest in this way which has not already appeared in the journal of my long circuit in January, February, and March, 1843. In the present, as in some former instances, I have placed at your discretion (which I understand and wish to be entirely unfettered) a good deal of

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matter which, reference being had only to the spiritual state and ecclesiastical affairs of the Diocese, must be considered as extraneous. The modes of life, however, the general condition of society, the whole aspect of settlements, the varieties of travelling, and even the more remarkable features of scenery which present themselves for observation in the less advanced portions of a Colony, will not, perhaps, be thought devoid of interest, nor the description of them, by consequence, wholly without its value, in bringing before the British public, the country, and its people who are of the Church. I have therefore made use indiscriminately of all the notes taken upon my journeys, in winter or in summer, by water or by land, in the remote sea-board or in the newly opened interior among the woods. Well shall I be repaid for these poor labours of my pen, if, by God's gracious will, they shall contribute, in any measure, to excite a fresh interest for Canada in the minds of British Churchmen, and to stimulate their zeal in the support of that Society which has been the nurse of the Colonial Churches.

G. J. MONTREAL.

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JOURNEYS TO SIX DETACHED MISSIONS.

Quebec, 8th November, 1844.

I NOW proceed to the concluding portion of that task which I commenced with the journal of my long winter tour in the early part of 1843, published by the Society, and which has been followed up by the account of my journeys in May and September of the same year, separately forwarded to you since my return, in August last, from the Hudson's Bay territory. In the account which it remains to give of my movements, at intervals, about the Diocese, to complete the whole circuit of the Missions, I shall forbear, for reasons stated in my last letter, from those descriptive details with which the several communications just mentioned were interspersed.

After the anxiety which I have described as having prevailed at Gaspé Bay, respecting the return of the steamer on her upward trip, to take passengers at that place, it was with no small thankfulness of heart that I found myself and family on board, and sweeping through the waters back towards Quebec; for the inconvenience, in my case, both of a public and private nature, would have been really severe, if I had been left to encounter all the delays which would have been consequent upon her failure to appear. Having embarked in the forenoon of the 3d of October, 1843, I arrived at Quebec to breakfast on the 5th. On the day following I set out for Montreal, having an appointment to consecrate the

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church at La Chine on the 9th. The Sunday intervening (which was the 8th), I passed at Montreal, being under an engagement to preach a charity sermon in Trinity Chapel in that city; after which I preached at the afternoon service in the Parish Church, and at St. George's Chapel in the evening.

On the Monday morning, accompanied by several presbyters from Montreal, I proceeded to La Chine, and had the satisfaction of consecrating the church belonging to the Mission at that place: the difficulties which had long stood in the way of this proceeding having been all happily removed. The burying ground was also consecrated. The Clergy and other leading individuals who were present, partook afterwards of the hospitality of Col. Wilgress, who is one of the chief supporters of the church in the Mission. Farther improvements have been since made in the building, in effecting which, the Colonel and Mr. Penner, another leading churchman, have been the principal benefactors. The account of the confirmation held in this Mission in January 1843, with the usual statement of other particulars, has been already rendered to the Society.

I remained at Quebec after my return till the beginning of February 1844, when I set out, upon the snow roads, for the Missions in the county of Megantic, and parts adjacent to it, south of Quebec, and on the opposite side of the St. Lawrence. The tour which I had laid down carried me first to St. Sylvester, where I slept at the Parsonage, as the guest of the Rev. Mr. Maning and his lady.

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The next morning, which was that of Sunday, the *4th of February*, I retraced my way as far as St. Giles, and preached in the small Manor House, in which Mr. Ross, the proprietor, resident at Montreal, allows the services to be held, to about fifty persons, of whom five were confirmed.

On the 5th I left St. Sylvester with Mr. Maning, and passed into the Mission of Mr. R. Anderson, to return afterwards to that of Mr. Maning. We slept at the house of an industrious and intelligent Irish settler, of the name of Wilton, near the church in the Plomer Range of the township of Inverness. The settlement is very new, and everything is very rough.

On the 6th I preached in the church to about eighty persons, and confirmed nineteen. We then went on to sleep at Upper Ireland, where Mr. Anderson resides, and were received at the house of Mr. Hill, a very substantial American settler.

On the 7th I preached in Upper Ireland Church, to a congregation of from one hundred and fifty to two hundred, and confirmed twenty-three. In the afternoon I preached at a little school-house in Bennet's settlement, to between forty and fifty persons.

On the 8th I came first to the second Inverness Church, returning by a different route, which stands in the Bolser Range (the townships are laid out in ranges, and the ranges are subdivided into lots—the name of the farm is very usually taken from that of the first inhabitant of rather more note than his neighbours). Here I preached to nearly three hundred persons, and confirmed twenty-four. I slept

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at Leeds Parsonage, being the guest of the Rev. Mr. Flanagan and his lady.

Friday, *9th February*, was a great day for Leeds and the surrounding country, for I held on this day both the confirmation and the public meeting for the formation of the District Branch of the Diocesan Church Society, comprehending all the Missions visited in my present tour. I preached to fully three hundred persons, and confirmed forty-six. The meeting passed off remarkably well; the clergy of the Missions just named were all present, as was also the Rev. Mr. Buring, whose Mission of Pointe Levi is within the district, and who came from Quebec. Mr. Bowen, eldest son of the Hon. Mr. Justice Bowen, came also from Quebec to the meeting, having an interest in the district as Registrar; and the Rev. Mr. Knight was accompanied from Frampton by Mr. Henderson, the principal inhabitant of that place, which is about thirty miles from Leeds. The interest, however, evinced by the people in a body, and the addresses made in a modest sensible manner by one or two plain respectable settlers of the woods, were not the least gratifying features of the proceeding.

On the 10th, I went across the country to Frampton with a train of three or four carioles, some of my brethren accompanying me to assist in the consecration of the two churches in that Mission. The snow was drifting exceedingly, and the cold was very severe. One man whom we met had his nose frozen. Mr. Knight received several of the party at the Parsonage.

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On the 11th, which was *Sunday*, I proceeded to East Frampton, and consecrated the church. There was a congregation of about fifty persons. I dined with the clergy at Mr. Henderson's (mentioned above), and returned to Mr. Knight's.

On the 12th I consecrated the church of West Frampton, close to the Parsonage, in the presence of perhaps sixty persons. These two churches were by no means in so complete a condition as to admit of their being consecrated according to strictness of rule; but it is in vain to wait in settlements so poor as these; and Mr. Knight has made no small exertions and sacrifices to bring the buildings up to the point which they have reached. I did not find matters ready for the confirmation in this Mission, and returned to it (as will be seen) afterwards, for this purpose. In the evening of this day I went down to the Roman Catholic village of St. Mary, on the river Chaudière, to sleep; and here Mr. Maning met me by appointment, not having been able, on account of the necessity of keeping his Sunday engagements, to accompany me to Frampton.

On the 13th we went together to Broughton, a settlement occupying a very lofty station, opened in the bosom of the forest, where we were the guests of Mr. Hill, who is the principal inhabitant, and a magistrate.

On the 14th I preached in a log school-house to ninety persons, close squeezed within the rude and humble walls, and confirmed eighteen.

The day following was allotted to our journey from

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Broughton to Mr. Pozer's, at Aubert Galleon. Mr. Maning had been left to plan all my movements and appointments, being constantly engaged in travelling over the country, and knowing how to make allowance for the contingencies of snow-storms, or other obstructions.

On the 16th I went to Mr. Pozer's (who most kindly provided conveyance for me for a considerable part of this journey, and drove us several times himself), to Mr. Harbottle's, in Cumberland, where I preached to twenty-seven persons, and confirmed six in the house (the full church service was always performed upon these occasions). The weather was bad, and the roads choked with freshly fallen snow, which made the travelling laborious, and diminished the attendance. Mr. Harbottle has set apart a site for a church; but the church population is small, scattered, and poor; and although he will do his own part as a christian man should, I fear the prospect of success in this object is discouraging.

On the 18th, which was Sunday, having now returned to Mr. Pozer's, I went on to a Mr. Cathcart's on the Kennebec road, where I preached to about fifty persons, and confirmed nine. Here I announced to the people that the services of Mr. Maning would be withdrawn from this particular settlement—the inhabitants of which are chiefly Presbyterians, and have lately got a minister of their own established among them. Cumberland is within reach of those who belong to us. I wished it to be understood in the neighbourhood, that although the

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Church was willing to afford her labours to all who were willing to profit by them, it was not her object to force herself upon any. The people, however, were very kind and attentive. In the evening I preached to about twenty-five individuals in Mr. Pozer's house. On the day following I went as far as St. Mary's, and on the 20th took leave of Mr. Maning, and returned to Quebec.

I had still to visit Val Cartier, with its dependencies, Stoneham, and Lake Beauport, as well as to go down to the Rivière du Loup en Bas, so distinguished from the other Roman Catholic parish of the same name above these rivers, where the Society has also a Mission, and which is called the Rivière du Loup en Haut. I was now in the midst of some public duties belonging to the season of Lent, which I had undertaken in the cathedral; and it was a matter of some nicety to arrange my country visits, so as not to interfere with them. Val Cartier lies north of Quebec, and has hitherto been served from that place by a clergyman returning the same day. The church is sixteen or seventeen miles from the city. That at Stoneham is about fifteen.

I went to this latter on the 7th of March, and preached to between sixty and seventy persons, of whom eighteen were confirmed. As there were only two candidates at Lake Beauport, (which lies at the same distance from Quebec,) they were to have come to meet me at Stoneham, but, by different accidents, both were prevented.

On the 21st of the same month, I drove out to

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Val Cartier Church, where I preached to probably one hundred persons, and confirmed ten. The shifts to which I have been obliged at times to have recourse to get this Mission supplied since Mr. Sewell went home upon leave,* have operated, in some measure, to its prejudice, but not, I fully trust, irrecoverably.

I mention these two visits together, as belonging to the same Mission; but, between the two, I paid *on the 18th of March*, a second visit to Frampton, where I have stated that matters were not ready for the confirmation. It was held *on the 19th*, for the whole township, in West Frampton Church. About eighty persons were present, to whom I preached; and twenty-nine were confirmed. I was obliged to push my way back to Quebec on the same day.

On the 25th of March, I again crossed the St. Lawrence upon the ice, and passed down the south shore through the continuous line of Roman Catholic parishes, to the Rivière du Loup, 114 miles below Quebec, there being no intermediate place in which there is a Protestant Church, or house of worship of any kind. I arrived at mid-day *on the 26th*, and on the day following preached in the neat little wooden church, to, I think, about forty persons, and confirmed twelve. I got back to Quebec, by some considerable exertion, late in the evening of the 28th. The snow-roads, however, were still in good order.

* All the persons who have officiated have been unexceptionable; but they have often been lay readers, and there have been difficulties and delays about baptisms, &c.

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On the way up I baptized a child at St. Thomas, the seigneur of which place is an English Protestant gentleman of Quebec, and he has some few people from England in his employ at St. Thomas. At the Rivière du Loup, I had been the guest of Mr. Davidson, a relation of Sir H. Caldwell, and in charge of the concerns of that gentleman on the spot.

Among the occurrences of some interest to the Diocese within the present year, I may mention that on the 12th of May, the day before I set out for the Hudson's Bay territory, I ordained twelve gentlemen in the Cathedral Church of Quebec; that on the 18th of September, I laid the first stone of the College at Lennoxville, with the usual formalities, supported by nine of the clergy living in the same tract of country, and in the presence of a most respectable assemblage of the laity, commending the undertaking in faith and hope to the blessing of God above, and encouraged, in the midst of difficulties, by the good feeling manifested upon the spot; and that on the 22d of October, the Church Society of the Diocese, at a meeting held in Quebec, entered upon its new powers under the Act of Incorporation, and framed its regulations in accordance with its new character, hereafter, I trust, to be a great engine for consolidating and advancing the interests of the Church.

We go over a great deal of space in Canada to effect things which, at present, are upon a very humble scale. I find that the aggregate of all my journeyings about the Diocese itself, (and I have

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travelled 4000 miles *out* of it during the past summer), upon this last triennial Visitation, with the addition of the journeys here mentioned to La Chine and Lennoxville, amounts to 4,328 miles.* In the case of Rivière du Loup, I travelled 228 miles, going and returning, to visit one little insulated congregation. And now I have finished (reserving the notitia of each Mission here mentioned for an Appendix) this history of the Diocese in its successive parts; and although chequered with scenes of a more prosperous aspect, it is a history of scattered and often feeble congregations, enjoying but scanty and imperfect provisions in religion; with churches standing unfinished for years together, or sometimes with no churches at all; with poor Missionaries enduring hardships like good soldiers of Jesus Christ, yet labouring for a few here and a few there, so that all, in some eyes, perhaps, looks unimportant—priests and people alike, of "destiny obscure." But are they not, if rightly regarded, the very objects for Christian sympathy and help? And is it not with something far different from "a disdainful smile" that the English Church and people, in their "grandeur," will "hear" these "simple annals of the poor" in the Colonies? For myself, I cannot but view it as a privilege for which the deepest thankfulness is due, that I have been permitted, with whatever feeble ability of my own, to follow up the work of my venerated predecessors, and to carry out the designs of the Society, still enlarging from year

* In the journeys described in the present letter, 1207.

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to year, in such a field,—a Society which may truly be said, under God, with reference to the Canadian Church, to have *kept a light in Israel*, by cherishing among this people the means for the pure teaching of the Gospel and the unadulterated worship of God in the face of Jesus Christ, and by promoting among them, at the same time, the retention of primitive order, and the habitual recourse to Apostolic ordinances; conducting its proceedings in concord with the chief pastors of the Church upon the spot, and strengthening their hands to its power, yea, and beyond its power, in the progress of the work. Here are seventy confirmations, performed in successive journeys of the extent just described, to produce a result of 2,316 individuals confirmed in the last triennial Visitation. But *who*, even if the souls of these individuals and of all the families connected with them, were not worth our care, *who hath despised the day of small things?* Over this extent of country the scattered labours of the Church are diffused, and the episcopal ministrations are statedly carried; and in all these different spots here the individuals openly professed the truth of God, and recognised their Church membership by a solemn act. *The fathers to the children*, and children's children, *will make known* that *truth;* and that Church roots herself in a soil, gradually spreading on the right hand and on the left, which must be covered hereafter by a prodigious growth: *what* that growth shall be must depend, in human calculation, upon what is done in the present stage of the

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Colony. The sacraments administered, the vows undertaken, the prayers offered, the word preached, the pastoral watchfulness exercised in the recesses of snow-clad forests, or upon the borders of the turbulent gulf, through the provisions established by the Society for the Propagation of the Gospel in Foreign Parts, are precious in the sight of God, and pregnant with an important future among men.

G. J. MONTREAL.

On the 2d of July, 1845, the Bishop held a Visitation at Quebec, which was attended by a large proportion of his Clergy. His Lordship has since forwarded an Address to the Society, in the name of the Clergy assembled. He has also favoured the Society with the annexed Statistical Returns, which were made on that occasion. They are appended, as giving the fullest information which has yet been furnished respecting that Diocese. The Address is also given.

79, PALL MALL,
Sept. 1, 1845.

R. CLAY, PRINTER, BREAD STREET HILL.

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Church in the Colonies.

No. XVIII.

A

Journal of Visitation

IN A PORTION OF THE

DIOCESE OF QUEBEC,

BY THE

LORD BISHOP OF MONTREAL,

IN 1846.

LONDON:

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LONDON:
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PREFATORY LETTER

ADDRESSED BY

THE BISHOP OF MONTREAL

TO

THE REV. E. HAWKINS.

Quebec, 10th December, 1846.

REV. SIR,

I now forward the concluding portion of my Journal of last summer; and should any idea of publishing it be entertained, I am desirous that what I am here writing to you should be *prefixed* to such publication.

In the first place I am anxious to guard against an effect which may accidentally follow, in some instances, from the more pointed or more detailed

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mention of what is doing in this or that mission, where the new establishment of the Church may create a new interest, or where favourable circumstances may have conspired with the zeal of the clergyman, or possibly where a familiar personal intimacy may have prompted some expression of feeling,—suggesting the idea of a *comparison* which would be *unfair* between these cases and those of other clergymen, not less laborious and faithful, whose labours may not have been so marked by incident, or, perhaps, may have been particularly stated to the Society in *former* journals of my own. I do not well know how this effect can be avoided, except by such a general remark as I have here made; but if my journal should fall into the hands of any of my brethren of the diocese, I would beg them to observe that it might have been prevented if my clergy would more punctually comply with the desire of the Society, that they should furnish information *themselves*, of the state of their missions, the nature and extent of their duties, and the progress of religion in their neighbourhoods. The Bishop might then be saved from the sole responsibility of a task, which, so performed, may not be wholly free from an invidious character. With this feeling, I have been under considerable constraint in the present

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journal, in speaking of the labours and exertions of the clergy at all.

In this journal, I have not repeated the information given before to the Society, respecting the number of stations at which the missionaries officiate, the distance of these from each other, or other particulars of a similar nature.

The whole triennial visitation of the diocese will be made up of the winter journeys of 500 miles, performed in the beginning of the year; the journey here described, of something more than 1,600 miles; the circuit yet to be made among the missions of the district of Quebec, and, lastly, the visit to be paid, by the Divine permission, early next summer, to those of the district of Gaspé, in the Gulph of St. Lawrence, of which the most distant is nearly 500 miles below Quebec.

The number of confirmations thus far held was, in the winter journeys, *nine*, and in that to which the present Journal relates, *forty-five*. The whole number of persons confirmed at these fifty-four places was 1,570 : the largest number at any one confirmation, 325 (in Montreal)—the smallest was in the

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instance of the confirmation of *one* individual at Danville. About twenty confirmations remain to be held.

The number of churches consecrated was *nine:* of burying-grounds, *four* — all upon the summer journey.

There are in the diocese 102 churches, including some two or three chapels in obscure places, which might be considered hardly to deserve the name. Of these twenty-seven are of stone, eleven of brick, and sixty-four of wood. Twelve of the number are buildings now in progress — some of them proceeding very slowly; thirteen are buildings used for public worship in an unfinished state, in which some of them have been standing for several years; and a good many others are imperfectly finished, and deficient in appendages which ought to be found in the churches of the English Establishment. This statement comprehends the two chapels burnt down in the desolating fires at Quebec of 1845, only one of which has, as yet, been rebuilt.

The number of churches which have received assistance from the S. P. G. since I assumed the

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charge of the diocese, just ten years ago, is forty-three; the number assisted in the same way by the Society for Promoting Christian Knowledge, twenty-nine; several of those have been assisted more than once. I do not include the churches in Upper Canada which received assistance, through my hands, from these Societies, before the erection of the diocese of Toronto.

The number of stations at which service is regularly performed, whether in churches or chapels, or in school-houses and other secular buildings, 220. This does not include the places visited by the travelling missionaries of the Church Society, when this Society has such labourers at its command.

There are twenty-three places in the diocese which have parsonage-houses—all of which, except three, are missions of the S. P. G.; and there are seven, to which more or less of glebe is attached, being an endowment made by that body. Six of these houses are of stone, two of brick, and fifteen of wood. There is also a little wooden mission-house at the quarantine station at Grosse Isle.

There are twelve instances in which assistance has

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been rendered by the S. P. G. in one shape or other, to parsonages: there is one log parsonage-house which has been abandoned; the title to the site, however, remains in the Church.

The schools in the country missions are provided for by the provincial statute which carries the title of the Elementary Act, and which, wherever a minority are dissatisfied, on account of the mixture of creeds, with the principal school of the locality, gives them the privilege of withdrawing, upon condition of their having a specified number of scholars of a proper age to send, and claiming support for a school of their own. The act, however, is found to be complicated and difficult in its practical working, and many of the settlements are in a badly provided condition as regards the means of education. The Reports of the British and North American School Society, published at home, will show what has been done by that body in Lower Canada towards the alleviation of the wants of the people in this behalf. I have seen schools conducted under their auspices which are very efficient.

* * * * * *

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The whole number of clergy in the diocese is seventy-eight; the number holding charge in the diocese is seventy-three; the number of missionaries engaged in the service of the S. P. G. fifty-two; the number of retired missionaries of that Society, three.

The number of miles to be travelled by the Bishop, in four separate main journeys, with some minor movements for detached missions, in order to visit all the stations of the Church, approaches to 4,000; and some addition is made from time to time, as the circuits periodically return, on account of the formation of new missions.

The outline of the summer route, of which the particulars are given in the Journal, is as follows:—

From Quebec up the St. Lawrence to Port St. Francis—thence into the eastern townships to Lennoxville on the River St. Francis—thence across the country to Montreal; from Montreal to La Prairie on the opposite side, and by a circuitous route to the Chateauguay River—thence across to La Chine in the Island of Montreal, and so up the Ottawa to Clarendon, taking in the Gore up the North River

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by St. Andrew's; after descending the Ottawa, again across from Montreal to La Prairie, and so to St. John's and the missions in the circumjacent country, and so by the Isle aux Noix to Missisqui Bay—thence into another part of the eastern townships, through which a circuitous course, with one deviation into the seigneurial tracts again, to visit Abbotsford and St. Hyacinth, brought me once more to Lennoxville for the confirmation, the former visit having been on college business; thence to other parts of the same townships, and down the St Francis River to Nicolet—from the neighbourhood of which I ascended the St. Lawrence to Sorel, and there crossed over to the mission of Rawdon and its dependencies, in the rear of the French parishes on the north shore, and finally sweeping round through different parts of the mission of Mascouche, I came to Montreal, and so returned to Quebec on the 1st of September, having left it on the 23d of June.

I am, dear Sir,

Your very faithful servant,

G. MONTREAL.

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JOURNAL

OF

SUMMER VISITATION

IN A PORTION OF THE

DIOCESE OF QUEBEC—1846.

June 23.—I left Quebec in the afternoon, by steamer, for Port St. Francis, distant about eighty-six miles, having business before me first at Bishop's College, in Lennoxville, and then at Montreal; after which I was to proceed on an extended tour among the scattered missions of the Society, having so arranged my plans for the visitation of the diocese, both upon the present and future occasions (if I am spared to execute my purposes), as to break it into four separate journeys, of which *this* now before me was the most comprehensive. The establishments of the Church in this diocese are upon a very humble scale; but I feel more and more, what I have often expressed to the Society, the vast importance of the foundation now to be laid, and the need of faith,

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in order to look, with such powers as my own and such resources as lie at my command, for any effects at all commensurate with the demand. I am also led to reflect more and more every day upon the incalculable blessings which, by the Providence of God, have been procured to the Protestant inhabitants of all these colonies, by means of the Society's operations; and if there be persons in England who hold back their hands from the support of the Society, under the idea that it is not an effectual instrument in promoting the cause of the gospel, I fervently pray God that their minds may be disabused. Those have much to answer for who, from defect of information, (since that is the most charitable construction to put upon their proceeding,) propagate or adopt such a notion: it is very easy for "gentlemen of England, who live at home at ease," to pass a sweeping judgment upon poor soldiers of Jesus Christ, who are enduring hardships in the obscurity of Canadian woods; these, however, stand or fall to their own Master; but if the means of the Society (which God avert!) should be really impaired by such representations, many sheep will be left without a shepherd, many souls will have to charge upon unkind brethren in the land of their fathers, their spiritual destitution and advancing debasement. We reached the port about midnight.

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VISIT TO LENNOXVILLE COLLEGE.

June 24.—After lying down for a few hours, I set out at four o'clock, A.M. by the public stage, an American waggon with a top supported by posts, for Sherbrooke, distant eighty-eight miles, which I reached between nine and ten at night. Here I was met by the Principal of the College, and the missionary of Lennoxville, and after taking some refreshment at the house of Mr. Wait, the clergyman of the place, I proceeded on the same night, in company with the two former gentlemen, to Lennoxville, which is only three or four miles further.

June 25, *and* 26.—The whole of these two days was occupied by the business of the annual meeting of the College Corporation. The Collegiate body was still in occupation of the building, temporarily adapted for the purpose. The meetings were held in another building, constituting, together with the ground attached to it, a most excellent property, which has been required for the school connected with the College.

June 27.—This day was allotted to the College examination. Considering the manifold disadvantages under which the majority of the students have had to struggle, before they entered the institution, I was surprised and gratified by their performance. They were examined in Hebrew by the Professor in that department, the Rev. Mr. Hellmuth, a con-

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verted Polish Jew, whom I have mentioned more than once to the Society; and he rendered his testimony, supported by that of the principal, to their great assiduity and good progress within the time which has elapsed since they engaged in this study. I made an address to them all with reference to the work which is before them, touching upon the difficulties of the times, and urging the necessity, heightened by local considerations, of unflinching devotedness and singleness of eye to the glory of their Master.

Sunday, June 28.—I preached in the churches of Lennoxville and of Sherbrooke, to good congregations.

JOURNEY TO MONTREAL.

June 29.—Early this morning I set out with the Rev. Principal Nicolls, one of my chaplains, who drove me in his own waggon, my servant following in another with the baggage, to proceed across the country to Montreal. We had a stage of twenty-two miles to make before breakfast, almost the whole of which, after leaving Sherbrooke to the right, and entering upon uninhabited woods, was, even at this season, desperately bad. Matters afterwards improved in this point; but the weather was intensely and oppressively hot. I refreshed myself by a swim in Oxford lake, near to which we stopped to dine. We put up for the night with the Rev.

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Mr. Slack, at Granby, whose mission I shall have to speak of farther on, in describing my visit to it for the confirmation, after my return to these to worship.

June 30.—Mr. and Mrs. Slack came on with us, he having it in view, as well as ourselves, to attend the anniversary meeting of the Church Society at Montreal. We breakfasted ten miles off, with the Rev. Mr. Johnson, at Abbotsford, and all went on together to Rougemont, eleven miles beyond, where Mr. Johnson had made an appointment for me to preach. This place lay in our road, and by my affording a service there now, and visiting the church which is in progress towards its completion, the necessity was dispensed with of my coming out of my way to do so, in the subsequent circuit for the confirmations. The young people from this place came to Abbotsford to be confirmed. The service was performed in a little crowded school-house, and the heat was overpowering. The good feeling, however, of this congregation, their thankfulness for the attentions of Mr. Johnson in visiting them on Sunday afternoons from Abbotsford, the exertions which they have made to get up their church, and the hope afforded, altogether, that things spiritual have not been sown unto them in vain, made our little delay in the place to be very pleasant and full of comfort. The church is exceedingly well situated upon the end of a hill. It is built of wood, according to a new method, which is said to have the advantage of much compactness,

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and to promise durability—pieces of wood being laid together like bricks, within a frame.

The sun beat upon us with an excessive power, as we proceeded to Chambly, where, after a most inconvenient delay at the ferry, we made another halt. From hence to Longueil, opposite to Montreal, there is a plank road of twelve miles in length. We were too late for the ferry-steamers to the city; but Mr. Nicolls and myself hired an open boat, and were pulled across. We reached before midnight the great hotel, kept by an Italian of the name of Donegana, where, if I recollect rightly, 300 beds are made up. I was once the guest of that excellent man, Lord Seaton, in the same house, when it was hired for the residence of the Governor, but great additions have since been made to it.

I have not noted the distance from Lennoxville to Montreal; but I think our journey something exceeded forty miles each day.

STAY AT MONTREAL.

July 1.—Anniversary of the Church Society. The meetings are held alternately at Quebec and Montreal; and it was this year the turn of the latter city. Service was held in the parish church, and a sermon for the occasion, which gave much satisfaction, was preached in pursuance of a request from myself, by the Rev. Mr. Townsend, one of the

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seniors among the Canadian Missionaries of the Society for the Propagation of the Gospel. The meeting was held in the National school-house, and went off well. Neither the service, however, nor the meeting were attended, by any means, so numerously as might have been expected and desired. This is in part to be accounted for by the fact that, as far as the merchants are concerned (and the cities of Canada are seats of commerce), the portion of the year during which the navigation of the St. Lawrence is open is one continued scene of hurried occupation. Still it must be confessed, that we have not yet stirred up among our people here the full spirit on behalf of their Church, which, by the blessing of God, we must hope to see prevalent among them; but it is *growing*, and it may be seen by the reports of the Church Society, that we are working our way on with some encouragement.

July 2.—This day was filled up by interviews on business with different clergymen and others, who took advantage for their several purposes, of my little sojourn in Montreal.

July 3, *and* 4.— A periodical meeting of the *Central Board* of the Church Society was held, by rule, on the former of these two days, and the business not having been all got through, an adjournment took place to the latter.

Sunday, July 5.—At nine o'clock in the morning of this day, I admitted to Deacon's Orders, in the parish church of Montreal, my eldest son, A. W. Mountain, B. A., of University College, Oxford.

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My family had come up from Quebec to witness the ceremony. I shall not obtrude upon the Society any reflections peculiar to this case as connected with paternal and domestic feeling; but I bless God that I believe myself to have added on this occasion, to the number of labourers in the diocese, one who will not prove himself faithless. He was sent down immediately to take charge of the Quarantine Station below Quebec, under the auspices of the Church Society of the diocese.

After the ordination, I had three engagements to preach on this day; a charity sermon at the morning service of Trinity chapel, where I also administered the Sacrament of the Lord's Supper; the afternoon sermon in the parish church, — and the evening sermon in St. Ann's chapel, situated in the suburb called Griffin-town.

A MILITARY CONGREGATION.

A fourth sermon was afterwards interposed between the morning and afternoon services here mentioned. The chaplain to the Garrison, backed by Major Davis, who commands the 53d Light Infantry Regiment, made a special request to me that I would preach to the troops, for whom a service is held in the parish church at two o'clock. A certain number of men of the regiment whom I had confirmed in the winter, had since

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become communicants, and had conducted themselves in an exemplary manner. This was a particular reason for the request, with which I, of course, complied. Much pains have been taken with these men, not only by the chaplain, (the Rev. D. Robertson) but also by Major Davis, and they have been carefully trained to chant the portions of the service proper to be so performed. I have seen the same thing in other corps, but signally in the second battalion of the 1st, or Royal Regiment, under the zealous and assiduous direction of Lieut. Whitmore of that regiment. I thus attended four services, and preached four times, after performing the ordination service in the morning, leaving off very nearly at the distance of twelve hours, from the time at which I began, and with hardly more interruption through the whole day than was necessary for passing from church to church; and it certainly was one of the hottest days that I remember ever to have felt in my life; but I had great cause to be thankful at the close of it, for an additional proof of the physical fitness for the labours devolving upon me, with which it has pleased God to bless one of his servants, very sincerely and keenly conscious of much less aptitude for them in other and higher points of view. I felt no fatigue in the least degree hurtful or distressing.

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M'GILL COLLEGE.

July 6. — I attended a meeting of the governors of M'Gill College at Montreal, held in the old French Government-house, now used for the offices of certain departments of the local administration. His Excellency Earl Cathcart presided, and we sat for five hours. There has been what is often called a *fatality* attending this institution—the bequest of the founder having been for about twenty years in litigation, and difficulties without end having since arisen to impede its prosperity. It is not yet settled how far the claim of the Church of England to give it the character of an episcopal institution can be asserted, or I should rather say, perhaps, how far it can be maintained. Its affairs, however, apart from this question, appear to be, at last, in better train; but it is still weighed down by great embarrassments. It has, thus far, been chiefly efficient as a school of medicine. The buildings are partially completed, and are upon a handsome scale, and in a noble situation, overlooking the city, and screened in the rear by the abrupt and wooded rise of the mountain which gives name to it,—the *royal mountain*. The delays, discouragements and doubts which have obstructed the advancement and clouded the prospects of this college, have been especially of a nature to forbid the idea of making it available as a nursery for the Church in the diocese; and it is to the College at Lennoxville, which by the charter is under the

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complete control of the Bishop, that we must look for this object. Perhaps, also, the situation of Lennoxville is better suited to a course of preparation of the ministry, than the city of Montreal—a gay, wealthy, bustling, busy place, with a large garrison within its limits. Lennoxville, at present, is almost too obscure and backward a retreat; but the scene, and probably at no distant day, will be much changed. The rail-road which is to connect Montreal with Portland in the State of Maine, and so with the Atlantic, and which is now [October] proceeding, will pass directly through it, and is expected to give a great impulse to the whole of the eastern townships.

If M'Gill College should hereafter be so far under the direction of the Church of England, as to make it a proper seminary for a race of clergy in the country, it will then serve for, what it must be hoped will before any great length of time be, the diocese of Montreal; and Bishop's College will still be the reliance for that of Quebec.

July 7.—The governors met again; his Excellency Earl Cathcart again presiding, and we sat this day seven hours. The few remaining governors,—some of the offices of those who were originially ex-officio governors, having, from the political changes of the country, ceased to exist, are widely dispersed; the Chief Justice of Upper Canada, resident at Toronto, being one, and I myself resident at Quebec another; and with all the occupations which fill the hands of both, it is but rarely that we can both be together in Montreal. When, therefore, a full meet-

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ing can be got, it is necessary to push business through. Neither of us could prolong our stay in Montreal. His Excellency set us the example of great patience and close attention to all the details which came before us. I have, myself, had but little share in the duties of the governors,—having been disqualified from taking my seat at the Board, by holding the title of Bishop of *Montreal*, till, for another object, a provincial statute was passed, giving me generally, under this title, to all effects and purposes, the powers of the Bishop of *Quebec*. I declined also for some time afterwards, to act, for reasons with which I will not here trouble the Society.

LA PRAIRIE—HEMMINGFORD.

July 8.—I crossed over in the ferry-steamer to La Prairie, nine miles from Montreal, and at half-past ten, A. M. held service for the confirmation, in the singularly neat little church. Not more than fifty or sixty persons in all, were present, but I have omitted to note how many were confirmed. The place is one of the old Roman Catholic parishes, and there is an establishment of Jesuits in the village. The Seigneurie formerly belonged to that order, forming part of their extensive estates in the country. The Church of England schoolmaster here has been greatly persecuted and very ill used, on account of his having, simply, by the merits of his school, drawn

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to it some of the children of Roman Catholic parents,—but he has, by God's help, maintained his ground. There is another church in this mission, situated some miles off at Longueil, and built principally at the charge of the proprietor of the Barony, but owing to the misconduct of the contractor, and the necessity of going to law with him, it has not yet been opened for divine service. Mr. Broome, however, the missionary, officiates regularly to a congregation who assemble in the school-house at La Fortue, besides serving the Church at La Prairie, and he appears to look forward with pain to the discontinuance of his attendance there, which must follow when he shall have the two churches upon his hands.

I had now commenced the series of confirmations to be performed upon this circuit, for which the clergy whom I was to visit had everywhere been making preparation among their flocks. In the evening of this day, Mr. Broome went on with me to Hemmingford, distant twenty-three miles, where the Rev. Mr. Hazard resides. It was eleven o'clock at night when we reached the house. Nothing can be more confined or more humble than the accommodation enjoyed by himself and his lady, an English couple, occupying a diminutive sitting-room, and still more diminutive bed-room in the house of a settler, through whose kitchen they must pass to have access to their own apartments. They seem, however, content, and regard their privations as things attaching characteristically to missionary

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life. I have had many quarrels with the missionaries and their ladies in my opposition to the system of surrendering their own bed-room to their Bishop, but all the arrangements having been made beforehand, they generally got the better of me.

SHERRINGTON—ST. REMI.

July 9.—We came back about five miles, over the same road, to Sherrington church, a good stone building, in which the people from all the mission, who could attend, were to meet me, and which was this day consecrated under the name of St. James's church, Mr. Broome being still with me at the Rev. Mr. Dawes',—(well remembered in all this tract of country as the first clergyman of the Church who had charges in it, and who itinerated incessantly where three clergymen are now labouring with full hands,)—having come over from St. John to assist us. Eighteen persons were confirmed,—a consecration of living temples to the Lord,—a little band, but a band I would trust, of believers, built up as a spiritual house to offer spiritual sacrifices acceptable to God by Jesus Christ. In country places, and especially where the services are so protracted as they were upon the present occasion, I frequently combine in one the address to the persons confirmed with a plain and familiar sermon, for the congregation; and this may very appropriately be done when the two particular ceremonies here mentioned are

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performed in immediate succession. After I had preached in this way, we all went out to consecrate the burying-ground.

This is a remarkably flat and uninteresting part of the country, and our drive in the afternoon to St. Rémi, was not very comfortable,—a broiling sun over our heads, and a smothering dust raised by our vehicle, which was a rude and huge lumber waggon without any kind of springs. Mr. Mezart came with me. The distance is eighteen miles, but we made it twenty-four, by missing our road, and having to retrace our way.

July 10. — Here, in another Roman Catholic parish, I ministered again to the little flock of our own church people, of whom I confirmed seven in their beautifully neat little church, and I consecrated the building, which is of stone and well finished, but it is only 32 feet long, by 26 in width, in the exterior walls. I preached everywhere, and it is not necessary to go on making special mention of my performances in this way. Between eighty and ninety persons were present. After service I left St. Rémi with Mr. Plees, the missionary, and proceeded to Russell-town Flats, fourteen miles, passing through Norton Creek, when we dined at the miller's, a respectable Englishman, with whom Mr. Plees at present makes his home. The continued and oppressive heat of the atmosphere now vented itself in a very violent thunder storm, with driving rain and hail. Some of the hail-stones were so large that they were measured out of curiosity, but

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I cannot state the measurement. After the hail-storm, during which we were under shelter, we went on, encountering some more thunder showers upon our way to Russell-town Flats, where we slept.

July 11. — At Russell-town Flats, there is a wooden building, well situated upon a small eminence overlooking the village, fitted up for public worship; but, as is not uncommon in the neighbouring states of America, unappropriated to the use of any particular body of Christians. At present we have the benefit of it, and there are not wanting examples in the diocese of buildings put up in this kind of way, which have passed ultimately into our hands. In this meeting-house, for such it must be called, I had a congregation of one hundred and fifty persons and upwards, and twenty-three were confirmed. I then went on seven miles, to Russell-town village, and inspected the brick church there in progress, under the direction of Mr. Plees,—after which I went immediately on with Mr. Morris, the missionary of Huntingdon, who had come over to me, taking leave of Mr. Plees and his extensive mission, the labours of which are detailed in a former journal, and therefore, as well as other labours for the same reason, not specified here. Thirty persons were confirmed in his mission.

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HUNTINGDON—DISPUTES ABOUT CHURCH SITES.

I was met at a spot known by the name of Hindman's Corner, and lying within the charge of Mr. Morris, by a deputation of settlers with a long representation in favour of a site of that place, for a projected church, in preference to a site chosen by another party at the burying-ground within the settlement which is called the Gore. This opposition of sentiment respecting the sites of churches, as men are swayed, in the very work of religion, and in providing the very place where they are to approach their God, by their own interest or their own convenience, is a feature of frequent occurrence in newly settled portions of the country, and one with which it is very difficult, as well as painful, to deal. In some cases, indeed, it may be cut short by deciding the matter peremptorily by authority, and leaving the dissatisfied party, (it having been apparent that they are wrong,) to come to a better mind, or to manifest their discontent in their own way. But it is often a matter of much perplexity to balance the conflicting claims: and there must always be an anxiety, which is very apt to be disappointed, to reconcile the minds of men together, and to persuade the defeated party, since one must be defeated, to acquiesce with Christian disinterestedness and renunciation of self, or voluntarily to withdraw their own proposal. I have too often urged in vain the example of Abraham in his transaction with Lot,

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and the charge of our Lord, if any man will compel us to go a mile to go with him twain, which bears a very direct application to the question of having to go a mile or two more or a mile or two less to church. Yet not always in vain, or not wholly so; and sometimes with good effect, which has not been, at the moment, apparent. In the present instance, however, the dispute has now operated for some years, to the absolute suspension of the undertaking. Yet there is a well-affected congregation at the Gore, comprehending almost the whole population of the settlement. I was obliged to say that since they could not agree otherwise, each party must endeavour to build a church; but this with divided resources, they must be long in accomplishing. Perhaps a change may yet come over their minds.

I slept at the very small but very neat parsonage of Huntingdon, distant twenty-four miles from our point of starting in the morning.

Sunday, July 12.—At the morning service in Huntingdon church, there were nineteen persons confirmed. The church was crowded to excess: many persons were standing in the aisle: others on the outside at the open windows. In the afternoon I proceeded eleven miles, to the Gore, where I confirmed thirteen persons, and preached again to a densely jammed auditory in the log school-house, with quite a crowd on the outside who could not gain admission. The difference is apt to be extremely marked in Canada, between Sunday and week-day services, especially during the season

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when the successive labours of the field are going on. That season is precious, and there is a full and constant demand for all the hands that can be had.

On my way to the Gore, I was joined at Hindman's Corner by a long train of waggons full of people. This, however, was regarded by the other party as a concerted arrangement for the object of making a demonstration to support the claim of that place to the church site.

Instead of returning to Huntingdon, I went by a very new and rough road opened through the woods, to the mission of Ormstown, nine miles from the Gore. The sun-set viewed through the long straight vista of these tall woods had a striking effect. The number of persons confirmed in the Huntingdon mission was thirty-two.

July 13.—Morning service was held in Ormstown church for the confirmation, and thirty-seven persons brought from different parts of the mission, were recipients of the rite. There had been some troubles in this mission, and I had accordingly allotted the whole remainder of the day to receive whatever representations, and investigate whatever points might be found to demand notice, or to call for animadversion, but no grounds for either were made to appear.

July 14.—I proceeded by the stage to Chateauquay Basin, and then took the steamer across Lake St. Louis to La Chine, the whole distance being something more than thirty miles. I found my way to my well-known quarters at La Chine Grove,

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where I was received by my kind and Christian hosts, Col. Wilgress and his family, and passed the night under their roof.

July 15.—This morning early, I took the steamer at La Chine for Carillon upon the Ottawa, and went at once to the village of St. Andrew's, about fifty miles from La Chine, where again I fell into the arms of a familiar hospitality in the house of Col. M'Donnel. Service was held for the confirmation at four o'clock, and thirty persons were confirmed. An organ has been procured for the church in this place, and chanting has been introduced, a practice which I hope will ultimately find its way, although it will not do so in my day, into every church of the diocese. Between two and three hundred persons were in church.

In the evening I dined with my hosts, and some clerical brethren at the house of the Rev. W. Abbott, the missionary of St. Andrew's, beautifully situated among fine groves, upon a commanding eminence, and of gradual ascent, looking down upon the windings of the pretty North River, upon which the village is situated, with a view of the Ottawa itself beyond.

THE GORE.

July 16.—I set out early for the mission of the Rev. J. Mc'Master, bearing the same name of *the Gore*, which belongs to a portion of the Hunting-

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don mission already noticed; in fact, it is a name applied to places which, when townships are surveyed and laid out, form a remnant or strip of land resembling what is called a gore in making up dresses.

I found some little improvement since my last visit in that rude and secluded spot (which forms the termination of settlement in this direction) as well as in the approaches to it, but it took us, with our best efforts, four good hours and a half to reach it from St. Andrew's, from which it is considered to be distant sixteen miles. I was indebted to Colonel M'Donnel for the arrangements made for my conveyance. It is a blessing to see a church at all in such a place, and to be greeted by a resident pastor in carrying the episcopal ministrations so completely into the woods; but the church is an unsightly edifice in its exterior, and very roughly fitted up within. About 150 persons were present, of whom thirteen were confirmed. I considered the number of candidates for the rite very small in proportion to the population, and felt myself called upon to speak strongly to persons presumed to be present, who so little appreciated the ordinances of their church, and made so ill a return to the Society which maintains a Mission among them, as to remain unconfirmed when they might avail themselves of the stated opportunities put in their way. I pointed out to them that it was only out of a concern for their own good that I spoke; and, as an evidence of an unawakened state, that I noticed

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their neglect; and I am not without a hope that by the Divine grace and blessing, the question may have been suggested to some minds in such a way as to afford the hope of a fuller compliance with the next periodical call of the Church. The Rev. Mr. Pyke, of Vaudreuil, was with me, and we got back to Colonel M'Donnel's at half-past nine, when, in spite of my entreaties in the morning that the family would not wait for us, we sat down regularly to their dinner.

GRENVILLE.

July 17.—I was driven over to Grenville, fifteen miles, accompanied by Mr. Abbott, the missionary of that place, his brother Mr. W. Abbott, missionary of St. Andrew's, and Mr. Pyke, missionary at Vaudreuil Land. Mr. Abbott having, as the Society has been made aware, a curate, Mr. Sutton, whose situation he makes equal to that of an ordinary missionary, under an arrangement made, with my sanction, for one year. There were four clergymen present, and some part in the service was assigned to each; the sermon as well as the administration of confirmation being reserved to myself. There were, perhaps, eighty persons present, of whom thirteen were confirmed. The hay-making was found everywhere to thin the attendance on week-days. There is no particular change in the

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state and prospects of the Church in the neighbourhood since my last report. In the afternoon, after partaking of some refreshment at the house of Captain Kains, a half-pay officer of the Royal Navy, I embarked in the steamer for By-town, which is distant from Grenville seventy miles, in which whole distance we have no church or clergymen.

July 18.—I passed this day, which was an open one, the next being Sunday and allotted to the mission which succeeds on this route to that of Grenville, at By-town in the diocese of Toronto, with my friend the Rev. Mr. Strong and his family.

AYLMER—CONFIRMATION.

Sunday, July 19.—I crossed over by the superb and elegant suspension bridge which spans the Ottawa, in a long succession of arches, immediately below the magnificent Chaudière Falls, to Hull, where I was to preach in the morning. The state of this place, which exhibits the failure of great and not originally ill-conceived speculations, I have described before in a former journal. About fifty persons, which is to be considered a large congregation here, were present in the ample church. I then proceeded with Mr. Johnston, the missionary, to Aylmer, when the afternoon service and the confirmation for the whole mission were to be held. We met with some misadventures on the way, for Mr. Johnston's carriage

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having broken down, we procured a huge lumber waggon, and had not gone far in this, when, in descending a hill with a sharp edge, being built up, on one side, like a wall with the lime-stones which abound in the place, the reins broke, and the man who was driving, pulling with all his might to stop the horses in their accelerating downward course, and having only one rein to act with, pulled them necessarily side-ways till the wheels were upon the very verge of the wall. Mr. Johnston, with extraordinary activity, made a violent forward spring out of the waggon, and seized the horses by the head just in time, by a moment, to prevent our going over the precipitous side of the hill.

It is slow work to build churches with the resources which are at the command of our people in Canada. Three years and something more had elapsed since I laid the corner stone of the church at Aylmer, with the customary formalities. It had not since made sufficient progress to have been opened for Divine service, although our churches here are very commonly used long before they are finished. By great, and indeed by forced, exertions it was upon this occasion roughly fitted up for the purpose. The arrangements, however, were very judiciously made, both for accommodating the congregation and for preserving the decency and solemnity of the ceremonial; and there is no other place, which could have been had, sufficient to contain anything approaching to the number of persons who were now brought together. There were fully three

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hundred present, of whom twenty-seven were confirmed. I generally find a very reverential deportment upon the occasions of confirmation, and often the evidences of deep and unaffected feeling in the recipients of the rite, but I do not know that I ever saw either one or the other more strongly marked than on this day. I do conceive great hopes from confirmations. What the inspired Apostles brought into the Church and delivered down to be observed in perpetuity, may, like all religious ordinances, be liable to abuse, or degenerate into empty form, but it cannot be unblessed if used in faith and preparation of heart; and this ordinance, upon the face of it, is calculated to impress feelings of a holy seriousness upon the mind, and to promote holy purposes in the life. It also affords admirable opportunity for the exercise of pastoral care over the young at a critical period of their lives, and I have the comfort of thinking that my clergy very generally improve it to the best purpose. The Rev. Mr. Strong read prayers, having hurried up, through heat and dust, from By-town, between his morning and evening services there, and having contrived to make some provision for his intermediate service performed to the troops, because he happened to receive the information that in consequence of Mr. Johnston having totally lost his voice by a cold, I had performed the whole morning services at Hull, and he wished to prevent my doing the same thing in the case of the afternoon services at Aylmer. He had just time, to a nicety, to get back for his evening duties. I felt most

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sincerely obliged to him, but much regretted that he should have been subjected, for no necessity, to so much trouble and fatigue. Aylmer is distant about eight miles from By-town. I returned from church to pass the evening and to sleep at the Rev. Mr. Johnston's.

JOURNEY TO CLARENDON.

July 20.—I rose at half-past-four and called up my servant, and he then roused the household of Mr. Johnston, who, as this was one of the portions of my route in which I was unattended by any chaplain, kindly undertook to accompany me to Clarendon. We drove down to the landing, and took the steamer up the lake, to Fitzroy Harbour, at its other extremity, about thirty miles from Aylmer. Here I learnt that the new iron steamer upon the upper lake, separated from this by the transverse row of falls called the *Chats* and the rapids above them, was for the present immoveably aground. It now seemed very doubtful whether it would be possible for me to keep my appointment the next day at Clarendon, and if I should be after my time there, the whole chain of my following appointments, up to the last day of August, would necessarily be broken. It had happened in this very same instance, upon my visit three years ago, that by a series of untoward occurrences upon the route, (described in my Journal published by the Society,) I had been thrown behind

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my time, and the people who had assembled to meet me, could not be all collected again when I arrived. I was therefore doubly anxious to push my way on; but from the paucity of hands, the busy and pressing labours of the hay harvest, and the absorption of all the people immediately upon the spot, in occupations connected with the lumber business, it began to appear hopeless to make arrangements which would carry me to Clarendon within my time. A bark canoe was at last found disposable, and a couple of hands belonging to the idle steamer, who happened to be about the place, were obligingly given to me by her Captain. We walked across the two portages which lie between the lakes, and proceeded in the canoe to Sands Point, where we were most hospitably received by a Highland Roman Catholic family, the heads of which were absent on a visit to Scotland, and after drinking tea with them exchanged our canoe for their sail-boat, in which we were accompanied across to Bristol landing by two respectable persons connected with the family. Bristol is within the mission of Mr. Neve, and here he was to have met us from Clarendon. But it was dusk as we neared the shore, and we landed at night-fall. Mr. Neve, who had arrived at two o'clock, had at last given me up in despair and returned home. We procured quarters for the night, at some distance from the landing, in the log-house of a Mr. Cameron; the accommodation was rough but it was freely and kindly afforded. The whole length of this day's journey was forty-five miles.

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July 21.—I sent my servant off on horseback soon after four in the morning, to the house of a Mr. Heath, three miles up the lake, (who had assisted me in the means of proceeding, upon my last visit,) to procure, as he might, similar facilities now, and to announce my purpose of coming over to breakfast. He returned, as he had gone, upon Mr. Cameron's horse, leading two others obtained from two different houses—a saddle, in which article they were both deficient, having been borrowed at a third, with the promise exacted that it should be returned at night. We got a cart from one of Mr. Cameron's neighbours, for the portmanteau and bags, and in this my servant rode. Mr. Johnson and I mounted the other horses. Mr. Heath was absent from home, and his wife, having been just confined, was in bed: a good breakfast was, nevertheless, ready for us. A ride of six miles more through the woods, directly back from the lake, brought us to the church. We stopped at a house in the neighbourhood where Mr. Fallum, the first missionary, had boarded; and here Mr. Neve, who was some few miles off, shortly afterwards met us. The confirmation was held about two o'clock, and fifty-seven persons, forming about one fourth of the whole congregation present, were admitted to the rite. The mission, which comprises three townships, can exhibit one hundred and fifty communicants at one time; and thus the word and the ordinances of the living God, with all the countless blessings which flow from the established provisions of religion in a community, are ministered by means of the Society

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for the Propagation of the Gospel, to the scattered members of the Church who break their way into the wilderness, and plant there the fruit of many generations, to the whole succeeding series of which, having been thus helped themselves in the outset, they will hand down the heritage of faith.

The church at Clarendon is not yet properly completed; in fact, nothing has been done to it since I saw it before. I had an interview with the churchwardens, Mr. Neve being also present, in which this matter was discussed, and I have since promised 15*l.* out of a sum of 100*l.*, placed at my disposal for general purposes by the Society for the Promotion of Christian Knowledge, upon condition that, with this aid, the congregation will finish the building in a decent manner. It is the only church in the mission. Mr. Neve officiates over a wide range of country, and has several week-day appointments in school-houses, which it is his practice to fix for the minor festivals of the Church. We were accompanied back by him and the churchwardens, as far as Mr. Heath's, where we drank tea, and we then separated, bidding each other God speed,—I and my attendants proceeding to sleep again at Mr. Cameron's, which we reached at 9 o'clock.

RETURN TO BY-TOWN.

July 22.—I was still as dependent as in coming up, upon whatever means I could lay hold of, to go down the upper lake in time for the ulterior prosecu-

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tion of my journey, as I had laid it down; and there was very little promise of any conveyance by which I could possibly effect the object. I am happy, however, to record another instance of the kind alacrity manifested by the inhabitants in facilitating the progress of the ministers of religion. While we were at Mr. Heath's, the evening before, a Mr. Cooper, who is connected with him, and is engaged in different concerns in the neighbourhood, undertook to bring his skiff for me to the landing below Mr. Cameron's, in the morning, and to take me down the lake to the head of the upper portage. In the height of pressing business, he sacrificed his own time, and that of a man in his employ, to whom he would not allow me to make any compensation; and we embarked with him as soon as it was fairly day. The little skiff had a pair of sculls and a couple of paddles; he managed the former principally himself, and it was owing to the vigour with which he pulled, that we made the distance of fifteen miles, against a head wind, in two hours and forty minutes. We were thus enabled, after crossing the portages, to reach Fitzroy Harbour in very good time, and to dress and breakfast before the departure of the steamer, which came up from Aylmer; after reaching which place, I went on in the stage to By-town; and, after dining with Mr. Strong, walked down at night, to go on board the steamer for Grenville, which was to start at day-break. We encountered, at the place of embarkation, the close of a row among some Irish rafts-people and

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others, in which a man had been treated with great brutality. Scenes of this nature are sadly familiar in By-town; and sadly inefficient, apparently, are the means at the command of the local authorities to repress the wanton and unprovoked outrages to which the most peaceable and respectable inhabitants have, upon occasions, been subjected from the attacks of banded ruffians, accustomed, perhaps, to ferocious excitement in the quarrels of their own unhappy country, and confirmed in lawless habits by leading the loose and adventurous life of the lumberer. Such exhibitions of fallen human nature, among men carrying the name of Christians, serve to heighten our appreciation of all the means which we are permitted to employ for extending the influence of the gospel of peace, and advancing the happy consummation when *the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the young lion and the fatling together, and a little child shall lead them.*

July 23.—Leaving the steamer at Grenville, I went on in the stage to Carillon,* there embarking in another steamer, which dropped me at Vaudreuil. I was met at the landing by the Rev. Mr. Pyke, who drove me a few short miles to the residence of his father, a retired Judge of the Supreme Court at Montreal. Nothing can exceed the beauty of the scenery in this part of the country, where the

* The canal here constructed a good many years ago to avoid the rapids is too narrow to admit any of the steam vessels, except the little tenders, which go familiarly by the name of *puffers*.

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Ottawa expands into the lake of the two mountains. Our road lay above the bank which overhangs the water, and among handsome trees, which give it a character of rural seclusion: we then ascend the eminence, on the crest of which the Judge's house is situated, commanding a magnificent view. In the evening, the young ladies of the family gratified us by a simple performance of sacred music.

July 24.—I had travelled much in hot weather and often in dusty roads, and I felt thankful to stroll down, in the early prime, and surrounded by the loveliness of nature, to a clean, retired, sandy beach, the immediate descent to which was down a steep and richly-wooded bank; and there to indulge myself with a swim in the beautiful expanse of water to which it formed the border.

Service was performed in the forenoon at the church, which stands just above the bank here described. About seventy persons were present, and twenty-six were confirmed. Mr. Pyke had exerted himself to get the church ready for consecration; and it was a subject of some discussion, and some doubt, whether I should not proceed to consecrate it at once, but it still wants some appendages to make it in all points complete; and Mr. P. entertaining the hope that he shall be enabled to procure them by next summer, I promised, if so permitted, to come up at that time for the special purpose of performing the ceremony.

Mr. Mc'Tavish, agent of the Hudson's Bay Company, who lives opposite to Vaudreuil, at the

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Indian village on the lake shore, is a member of this congregation, and he has presented the church with a handsome altar-cloth, and some other articles of church furniture.

In the afternoon I went down in the steamer to La Chine, where, upon landing, I was met by the carriage of Sir George Simpson, Governor of the Hudson's Bay Territory, and went to take up my quarters at the Hudson's Bay House. My hosts here were Mr. and Mrs. Finlayson, whose hospitality I had enjoyed in the same way at one of the Red River Forts, in my expedition of 1844; and Lady Simpson, sister of the latter, who lives with them during her present sojourn in Canada. Sir George, who also makes his home here for the present, when not engaged upon his official tours, was away in the territory. My old La Chine host, Colonel Wilgress, the Rev. Mr. Bond, and a small circle of friends were assembled to pass the evening; and I was among persons with whom, from their manners, their sentiments, their principles, and their kindly dispositions towards myself, it was refreshing to be in contact. While I was sitting in this cheerful circle, my letters by the English mail, which had been forwarded from Quebec, were brought in. After opening three or four, and glancing at their contents, I came upon one which carried the tokens of death. I soon learnt the reason; it told me of my having lost a brother, younger than myself, but far before me in the Christian race; the rector of Havant, in Hampshire, a place which will long bear

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the traces of the blessing of Heaven upon his faithful and incessant labours, and one, in which, among other efforts, he was assiduous in promoting a feeling of interest among his parishioners for the Colonial Church, and her fostering protectress, the Society for the Propagation of the Gospel. This circumstance may excuse the passing tribute which I here pay to his memory. He has mentioned to me at different times in his letters the operations conducted in his parish and neighbourhood, in behalf of the Society; and he was personally one of the benefactors of Bishop's College, Lennoxville, having desired me to send home for execution, at his cost, whatever deed might be necessary for the conveyance of a portion out of his share of certain lands belonging to the family townships, asking whether he is "not to have the privilege of thus contributing to the Church in Canada;" and ending with these words, "And I beg you to take what you please, only stipulating that you do not make me niggardly." This was only intended to be between himself and me, and I should not have felt it permissible to make it known in other quarters while he was spared to me.

LA CHINE.

July 25.—The confirmation at La Chine was held in the forenoon. Considerable improvements have been made in the interior fitting up of the little church since my last visit. From fifty to sixty

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persons were present, of whom twenty-one were confirmed. After their confirmation, Mr. Finlayson took me on in the carriage to Montreal, and I crossed the same afternoon to La Prairie, where I took the train for St. John, distant, by this route, thirty-three miles from La Chine, and became the guest of the Rector.

Sunday, July 26.—The church of St. John has been recently struck by lightning, and the renovation of the shattered steeple was proceeding. Mr. Dawes was in the building at the time, together with the body of his communicants, who meet him statedly before the administration of the Lord's Supper; and they had an escape next to miraculous. I preached twice in this church in the morning, to about three hundred, and in the evening to about two hundred persons. Fifty-seven were confirmed at the former service, of whom eighteen came from the adjacent village of Christieville, under charge of the Rev. W. Thompson. There would have been a considerable addition of military persons, whom Mr. Dawes had prepared, but for the sudden removal of the 60th Rifles from the station.

Between these two services, I went over in the afternoon to preach at Christieville, and found Mr. Thompson in occupation of the newly-built parsonage house, erected by the late Major Christie, who also built and endowed the church. And here an incident took place which was wholly new in Canada. We have, from time to time, in a number of detached instances, received Roman Catholics in this

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country, some of whom have been French Canadians, into the communion of our own Church, and among these there have been highly satisfactory cases. But the practice was never introduced of their making an open recantation. In the present instance, however, Mr. Thompson brought to me a respectable French Canadian, the head of a family in the neighbourhood, who having been led, after much faithful prayer and careful deliberation, and most diligent search, to embrace the tenets of the Church of England, conceived spontaneously a decided and strong desire to make a public profession of the truths which had become dear to his heart. I had half an hour's conversation with him before service, and I received a most favourable impression of his thorough sincerity, and of his whole character as a servant of God, following the convictions of his conscience in opposition to worldly influences. Nothing could be further removed from all flourish or frothy excitement than his deportment and conversation: there was a sedateness and quiet solidity stamped upon his countenance and pervading his manner, which, if I do not wholly mistake, gave the earnest of a firm adherence to the undisguised truths of the gospel of Jesus Christ, and the apostolic communion of the Church which he was about formally to join. His mind had been originally opened under the teaching of the Divine Spirit, by the perusal of the Bible, and thus conversing with his God through the medium of His own book, he soon found that the system in which he had been educated could not be

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reconciled with the sayings of that book; but no other digested system had presented itself to him, and he was a good deal in the situation of the Eunuch,—wanting the appointed help of the Church, having unformed views, and not knowing what to call himself or what course he ought to take,—when, providentially, the English Liturgy, in French, was put into his hands by a Jerseyman, who settled in the neighbourhood, and he set to work to compare it diligently with the Bible—studying every part of it, and the Thirty-nine Articles in particular, and referring all through to texts of scripture. While engaged in these researches, he had interviews upon occasion with some of our clergy, and having arrived at complete satisfaction of mind, he was finally brought up to the point which I have stated above,—his recantation, however, as I have there said, being neither suggested to him nor in any way pressed upon him. He told me that he felt it to be an act of duty to make this *good profession before many witnesses*, and that he looked to it also as a help to hold him to his adopted faith, in his maintenance of which he knew that he should be severely assailed. His recantation was made in French, (for he could not speak a syllable of English,) between the prayers and the sermon: but those parts of the form, which most directly concerned the congregation, were read in English. About two hundred persons were present to witness my solemn reception of this new brother into fellowship of faith with themselves.

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An example of conversion, closely similar to this in its circumstances, (with the exception of the recantation,) took place some years ago in the mission of Abbotsford. The subject of it gave his French copy of the prayer-book, upon his death-bed, as a memorial, to the Rev. Mr. Johnson, who keeps it as a treasure and a trophy of the victory of divine truth. In the neighbourhood of that mission there has recently been a considerable movement among some French Canadians in favour of the Church of England, and I have sent up, by desire, a supply of French publications of the S. P. C. K. and some few others,* for their use. Wherever there is a door thus opened, I conceive that it is our duty to enter in, and I regard it as a call to us which, according to our ability, we are bound to answer; but the successive governors of the Church of England in Canada have been unadvisedly censured by some impatient spirits, not perhaps fully masters of their subject, for not having carried the war right and left, with colours flying and trumpets sounding, into the camp of the Roman Catholic population—a proceeding which, even if God had placed resources at command by which it could have been attempted, would, in the judgment of many persons, not wanting in zeal for the truth of God, have served rather to retard than advance the cause. But it is well known that with the utmost toil and watchfulness,

* They were provided with Bibles before. One of the tracts was a translation made here of a little work on the Society's list, "The Poor Man's Preservative against Popery."

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and with the most strained efforts to eke out the means at their disposal, in order to cover our own proper ground, those who have been charged with the interests of the Church of England in this country have not been able to accomplish *this* point; and often have had anxiety and work enough to keep the ill-provided and dispersed members of that Church, in different places, from being ensnared by the enticements of Rome, and absorbed in the mass of her followers. And I think that it has not been sufficiently considered by some parties, that the effectual planting of the Church of England, and the exhibition of that Church under a favourable aspect in the sober decencies of her ritual and her well-ordered services, and, above all, in the fruits of scriptural religion, shown in the temper, the dealings, the principles, the habits, the whole character and conduct of her faithful and consistent members, constitute a recommendation of their belief which cannot and does not fail of its effect upon the Roman Catholic mind, and not only form a barrier against the encroachments of Rome, but silently and indirectly do more towards operating a change of religious sentiment in her disciples, than some of the zealous efforts which have been used for making inroads among them. Certain it is, that in proportion as it pleases God that we prosper among ourselves, and gather in one the stray sheep, who in many parts of the country carry, as it were, no owner's mark, we weaken the cause of Rome, —since there is no one thing which holds the Romanist so fast to his religion as the contemplation of those

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most unhappy distractions and those most humiliating errors and excesses which it would be too easy for me to indicate among the Protestants in some portions of the land.

The late devoted Bishop Stewart, whose praise is in all the churches, used to say, with reference to the Roman Catholic population, "I am not prepared to *attack* them." A day may be coming, and I hope that, by God's grace, we shall be found ready for it, when our tactics must be changed: possibly a day may be not very far off, in which we shall be thrown upon the *defensive* in a way to try our courage and endurance. But this is a long digression.

A voluntary and unsolicited movement was made by some settlers in the outskirts of Mr. Thompson's charge, in support of the Church Society of the diocese, with whose operations they had no sooner been made acquainted, than they came forward with their contributions—an instance of that *forwardness of mind* commended by St. Paul, which deserves to be recorded.

July 27.—Mr. C. Forest, before the present vacation one of the Society's students at Bishop's College, drove me over to Chambly, about a dozen miles from St. John. The time of his ordination was coming on. The Rev. Messrs. Dawes and Thompson accompanied me on the road. Thirty-six persons, of whom five were military, were confirmed in Chambly church. The congregation consisted of about eighty. We went to inspect the newly-finished parsonage-house, a neat cottage close to the church, which Mr.

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White was making his preparations to occupy with his bride. After dining with the Rev. Mr. Braithwaite, I returned with the same party to St. John. At eleven o'clock at night the Rev. C. Morice arrived at the rectory, having come over from La Colle for the purpose of driving me the next morning to that place. He had met with sundry mishaps upon the road, but happily not with any injury.

LA COLLE—CHURCH CONSECRATED.

July 28.—We went to breakfast at Mr. Morice's, at La Colle, sixteen miles from St. John, Mr. Davis and Mr. Thompson being again of the party, and three additional miles brought us to the church, a good-sized stone building, which I proceeded solemnly to dedicate to God, by the form of consecration. The church was well filled, but only seven persons were confirmed. I baptized a lovely infant, the first child of the Rev. Mr. Morice. I trust that long before it will *know to refuse the evil and to choose the good*, in such sort as to assume the obligations of the baptismal covenant upon itself, the church now served by its father will exhibit, upon such occasions, a more encouraging array of persons uniting in that ratification, for I am encouraged to believe that a good leaven is working among the people. This part of the country was long left without the ministrations of the Church, and prejudices and misapprehensions are abroad in the neighbourhood, which

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are fostered by those unfriendly to her interests. God grant that by the judicious zeal of her ministers, and the holy example of her people, she may everywhere be enabled to allay the spirit of unkindly opposition, and to lessen the amount of those lamentable divisions which so conspicuously obstruct the progress of the gospel! God grant that the *righteousness* of our Zion may *go forth as brightness, and the salvation thereof as a lamp that burneth!*

Some of the neighbours having kindly provided conveyance for me, I proceeded about six miles, first to the Island aux Noix, crossing the ferry, and then on to Clarenceville, in the mission of the Rev. Mr. Townsend, when I became once more his guest.

July 29.—Forty-eight persons were confirmed this morning in Clarenceville church. From two hundred and fifty to three hundred were present. The practice of chanting, which I am anxious of extending gradually throughout the diocese, has been introduced—a leading part being taken by a son of Mr. Townsend's, a medical student, who is musically gifted. In the afternoon, Mr. T. took me to Philipsburgh, the distance being made sixteen miles by a little détour, for the purpose of visiting a brick church now in progress in the little village of Newryville, which will make the third in his mission. It has gone on slowly, but is well-built, and occupies an excellent site. Mr. Ford, the catechist, resident at Christieville, whose services are known to the Society, attends here at stated intervals as a lay reader; it being impossible that Mr.

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Townsend can, with all the other duties lying upon his hands, afford constant Sunday service at this church.

I was welcomed to my old quarters in the parsonage at Philipsburgh.

July 30.—This morning the new brick church in the village of Philipsburgh was consecrated—four clergymen assisting me, one of whom was from the neighbouring diocese of Vermont, in the U. States—a little incident of an agreeable character, since nothing is more soothing, (and I have often felt it strongly in travelling and officiating in that country,) than to find the bond of common-faith and church-membership, and still more with the added cord of brotherhood in the ministry, in persons belonging to a foreign land, living under different, and perhaps, in some points, contracted political institutions, and exhibiting a different state of manners and social habits from that which prevails among ourselves. How much are we wronged by those who think that our maintenance of a consistent and uncompromising churchmanship proceeds from our actual love of party distinctions, and a spirit of gratuitous exclusiveness !—not aware that a fervent love of christian unity, if, at the same time, it be a discerning love, can never, as I humbly conceive, be reconciled with a lax and accommodating recognition of proceedings, coupled with irregularity and division of the body. About one hundred and fifty persons were present at the consecration, of whom nineteen were confirmed. In both cases, and especially in the

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former, the numbers were thinned by a hard and determined rain, which continued all day, and deterred several persons from coming who lived at a distance. The church is a neat and well-finished structure, and has near it some beautiful elms with sweeping and dependent branches, which greatly ornament the village.

BEDFORD—UPPER STANBRIDGE.

I had crowded a little too much work into a few hours in the appointments for this day, and had to push on with the conveyances provided by my good brethren of the clergy, in order to be in time for the confirmation in the afternoon, eight miles distant, at Bedford, in the mission of the Rev. James Jones, absent in England upon a tour, in which, by the divine blessing, he was signally successful, to collect money for ecclesiastical purposes in his neighbourhood. I was received by his family at the newly-built parsonage, a modest brick edifice, with a little garden more useful than ornamental, interposed between its front and the wooded bank of a rapid little river. Beyond the garden there is a narrow and closely sheltered road leading along the river side through a beautiful grove of pines and other trees. The service in the church was held at four o'clock. The rain continuing, the congregation here also was diminished, and some of the more distant candidates for confirmation were prevented from attending.

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A hundred persons, however, or upwards, were present, and twenty-one were confirmed. The Rev. W. Jones was in charge, in his father's absence.

July 31.—After an early breakfast, I left the parsonage at Bedford, and set out, with a train of twelve waggons which drew up at my time of starting, some of them occupied by members of a voluntary choir, for Mr. Jones's other church, four miles off, at Upper Stanbridge Mills. The church exhibits an air of neglect, and the moral, political, and religious condition of this place is not by any means hopeful; but we must *hope against hope*, and trust that the Lord has some people here now, the seven who came forward for confirmation being, we may comfortably believe, of the number. Twenty-eight were confirmed in the mission. About one hundred and twenty persons were present in this church. The Rev. Mr. Reid had sent over a waggon, with one of his sons, from Frelighsburg, (otherwise called St. Armand East, as Philipsburgh is St. Armand West,) and a drive of six miles brought us to his parsonage, standing in the church-yard, upon an eminence overlooking the village which lies among the winding and finely wooded hills, and is traversed by a small river. Service was immediately held, and there were perhaps two hundred persons present, of whom twenty-one were confirmed. Mr. Reid took me in the evening to see a most interesting young female, belonging to one of the most respectable families of the village, lying in a far advanced stage of languishing and hopeless consumption, but

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a humble, resigned, and believing soul, who had been nursed carefully in the bosom of the Church, and whose *heart* had been *directed into the love of God, and into the patient waiting for Christ.*

Mr. Whitwell had come on with me from his mission, and I spent the evening with him at Mr. Reid's, where we both slept. The two veteran missionaries, who have borne the brunt of many a hard day in their obscure but holy warfare, were talking much of old times, and reverted often to the recollections of Bishop Stewart, the original missionary of both the places, then comprised in one charge, which form their respective cures. Mr. Reid was ordained to be Dr. Stewart's substitute, in 1815, when the latter paid a visit to England. Dr. Stewart took a new field of labour after his return, and Mr. Reid remained, as principal, in the charge. Mr. Whitwell was brought out from home, by Dr. Stewart, and crossed the Atlantic in his company.

Mr. Reid's church, and all its appendages and adjuncts, are always in excellent order. He and his people have lately built a commodious shed near the church, forming a long range in the shape of the letter L, for the reception of the horses and sleighs, during the performance of divine service in winter. This is a provision against the rudeness of the climate, often to be found in N. America, and, although sometimes rather unsightly, it is useful and humane.

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VISIT TO SUTTON.

August 1.—This day was allotted to Sutton, a place which I had never before had occasion to visit, but which Mr. Reid had long watched over, so far as his more immediate and proper duties would permit; and in which Mr. Kemp, one of his parishioners, who has also property and carries on business in Sutton, has been most zealously engaged in forwarding and assisting the erection of a church. Since the establishment of the mission of Brome, the charge of Sutton has been in the hands of the Rev. Mr. Scott, and it forms one of his regular stations. It is twelve miles from Frelighsburgh. I was driven over there in Mr. Kemp's waggon and pair, in company with some of his family, all of whom are attached and consistent members of the Church. Our road lay up the side of the Pinnacle Mountain, leaving its extreme summit on our right. The drive is among the most beautiful in Canada; and that is, indeed, saying much: the backward view, from its most elevated point, extends over a prodigious tract of country, reaching behind Montreal to the Lake of the Two Mountains; and as you begin to wind down the hill on the other side, the eye encounters, across the intervening valley and within the territory of the United States, a varied exhibition of mountain scenery, range behind range, in continuous irregular lines, and summit after summit, here gradually rounded off, and there rising into peaks.

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The late Bishop Stewart, when he was a missionary at St. Armand, some forty years ago, had a path made through the woods to the top of the Pinnacle Mountain, and half an acre cleared at its termination, at his own charge;—a pleasing example to show that, with all his ceaseless and energetic devotedness to the cause of the Gospel, he was not inattentive to the objects of providing beneficial recreation for his neighbours, and cultivating among them a relish for the more striking scenes of nature.

CONFIRMATION IN THE UNFINISHED CHURCH AT SUTTON.

We descended to Sutton Flats, through which a clear little river winds its way, and upon which the church and the nascent village are situated. The church is a plain, solid stone building, of moderate dimensions, with a tower in front, and pierced with Gothic arches for windows. These apertures were now filled up with fresh branches of fir, and the church was prepared within, in a rough and temporary way, for the service, a point which had been only gained by extraordinary exertions, animated and headed by Mr. Kemp, always acting hand in hand with the clergy. The Rev. Mr. Reid came over with us, and the Rev. Mr. Scott met us on the spot. As every thing is quite new here, and the utmost attention which the Church could heretofore afford was very scanty, and the

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minds of the people had been bewildered by conflicting influences, I was not at all surprised to find that there were only six subjects for confirmation. About 200 persons were present. I trust that, by God's blessing, a good foundation has been laid, and a good feeling is growing towards the Church and her ministers. There is one evidence of this, of a very painful character, with which we have been made but too familiar in our endeavours for the spiritual benefit of the colony;—I speak of the opposition immediately set on foot when the Church plants her banner with good auguries of success, and displaying itself in forced measures for the erection of a rival place of worship, and, in the present instance, by a coalition, for this object, of two sects, holding utterly irreconcileable opinions. We may well deplore whatever faults in the Church at large may originally have tended to the production or multiplication of dissent; but here, and in other instances among us, too marked to be mistaken, it is precisely the zeal of the Church, and the promise of her efficiency, which have provoked competition, and prompted the obstruction of her work—and this without any possible plea of arrogant or aggressive proceeding on her part. Happy, indeed, will be the day, and it may yet come, when all the spirit and alacrity manifested in religious undertakings shall be purged of such leaven as this, and we can co-operate, upon lawful terms, with those who are now jealous of our movements! We dined, with a good number of persons who had come over from neigh-

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bouring townships to the confirmation, at Mr. Kemp's, and his son afterwards drove me on twelve miles to the parsonage at Coldbrook, in Brome, where I slept.

CONFIRMATION AND CONSECRATION OF THE CHURCH AT BROME.

Sunday, August 2.—This day was the anniversary of my admission to deacon's orders; and it was marked by acts peculiar in one case, and in another commonly reserved to the office which, in the providence of God, putting *treasure* in poor *earthen vessels*, I have been permitted to reach. I held two confirmations, and consecrated a church. The church at Coldbrook is a neat wooden building, completed since my last visit. The Rev. Messrs. Balfour and Slack came over from their respective missions, accompanied by the Rev. Mr. Salmon, who was on a visit in the neighbourhood, from Upper Canada, to assist Mr. Scott and myself in the consecration. The church was as full as it could well be, probably more than 300 persons being present, and the heat was excessive. Eight persons were confirmed. At the close of the services, I administered the sacrament of the Lord's Supper, with assistance from the clergy; and there some communicants, who, for the first time in their lives, I trust not without discernment of the Lord's body, partook of the holy rite. As it was necessary, for the sake of different parties present, to advert to all the ceremonies which had

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been witnessed by the congregation, my sermon was rather long, and we were very nearly four hours in church.

CONFIRMATION AT DURHAM.

Mr. Scott and I had no time to lose; for he had now to drive me twenty miles, over a road of which the former part was intolerably bad, to the church at Durham Flats, where I had an appointment to confirm and preach at four o'clock. We did not get there till five; and there were some persons, but they were extremely few, who had gone away. A congregation of about 500 persons remained, of whom thirty-seven were confirmed. The Rev. Mr. Cotton, the oldest of the Society's missionaries in Canada, who has a good deal recovered his health, read the prayers. Mr. Scott statedly assists in this mission, receiving a small compensation from Mr. Cotton. The church, which is very roomy, but ill arranged and unsightly, is in bad repair, and measures are in full train for replacing it by a more substantial and seemly edifice. There are, as everywhere, different sects at the village of the Flats, which is a rising place in the township; and the Roman Catholics have lately established a church here, to add one more to the exhibitions of divided Christianity. I have had occasion in former journals to mention the different branches of the Baker family, in this place,—pre-eminent in loyalty and support of the Church, and always forward in hos-

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pitable attentions to the clergy. I slept, as before, at Mr. W. Baker's. Mr. Cotton's residence is in another part of the township.

PROSPECT OF A CHURCH AT NELSONVILLE.

August 3.—After an early breakfast, I set out with Mr. Scott for Nelsonville; a place of which the water privileges, in the American phrase, have led to the erection of mills, and other establishments, in which some considerable capital is embarked. There is also a court-house here; and, altogether, the prospect of advancing prosperity. Mr. Ruyter, who keeps a respectable inn, has promised a site for a church; and it is hoped that means may, in due time, be found for making some special and sufficient provision for divine worship in the village. At present, Mr. Scott and Mr. Cotton officiate upon occasion in the court-house. Here I parted with Mr. Scott; and Mr. Baker, a son of my host, who had followed me in a double waggon from Durham Flats, drove me on to West Shefford church, eighteen miles from that place. This young man has since entered the college at Lennoxville. At West Shefford, my first mark in the laborious mission of the Rev. Mr. Balfour, I was met by that gentleman, from Waterloo, and also by Mr. Robinson, from the same place, whose son has been for some time engaged in preparation for the ministry, at the college just mentioned. There are three young

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men now there belonging to families in the eastern townships; and thus the institution, which is daily growing in the confidence of the surrounding population, is already working that effect of which the anticipation formed one reason for deciding upon its locality. The youth of the townships who will be moulded within its walls, would, in all probability, have otherwise been sent to colleges in the United States.

CONFIRMATION AT WEST SHEFFORD.

I found the church at West Shefford undergoing some improvements. The congregation, which amounted to about 150 persons, consisted chiefly of women, the crisis of the hay-making having just come on. Thirteen females were confirmed—none of the other sex. Mr. Balfour drove me on to the parsonage at Waterloo, a distance of eight miles.

CONFIRMATION AT FROSTE VILLAGE.

August 4.—A distance of between two and three miles brought me to the church of Froste Village, where a confirmation was this morning to be held. Only six persons presented themselves as recipients of the rite; making nineteen in the mission of Mr. Balfour. The Rev. Mr. Hellmuth, whom I have had occasion to mention more than once to the Society, as Professor of Hebrew and Rabbinical

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Literature in the college, himself a converted Jew, passing through this part of the country in his tour during the vacation, preached upon this occasion. There were, perhaps, 100 persons present.

There is a highly beautiful view, comprehending lake, forest, mountain, and valley, from the top of a hill on the road from Waterloo to Froste Village.

NEW CHURCH AT WATERLOO.

The new church at Waterloo is proceeding very slowly; but it is a neat building, and of excellent workmanship, built of wood. It stands well, upon a rising ground, at the head of one of the little streets of the village.

In the evening, the Rev. Mr. Slack, who had come over from Granby Village, distant twelve miles, for the purpose, drove me to his house, where I slept, and, at this point, fell back into the road which I had travelled in the end of June, on my way from Bishops' College to Montreal.

CONFIRMATION AND CONSECRATION OF THE CHURCH AT GRANBY.

August 5.—Mr. Slack's house, which is his own property, standing exactly opposite to his church, although it is built of wood, has, with its whole premises, an English style and air about it, not at

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all usual in the Canadian townships. The church, of which the frame had been put up before he came, as the first resident missionary, to the spot, has been completed, in a great measure, through his exertions, and not, I believe, without a large outlay from his own means. He has also been helped by friends from England. A gentleman there, who was his godfather, and who had previously given 20*l.* sterling, through his hands, to Bishops' College, gave 50*l.* sterling to this church, and presented it with the communion-plate besides. The church was consecrated, in which ceremony I had seven clergymen to assist me. Twenty-nine persons were confirmed. The burying-ground, which lies at some distance, very nicely laid out, was consecrated after the conclusion of the services in church. The churchyard and the burying-ground are both remarkably well enclosed, and the former is planted next the road by an avenue of trees, in the form of a semicircle. The church itself is finished and fitted up in a manner which would afford a model for our country churches in Canada, if only we had, in all cases, the same advantages at command; but, in most of our poor settlements, we are a sad long way from that.

About 250 persons were present in the church, and portions of the service were chanted. In this place, a little more than three years ago, although the nearest missionaries on both sides did their best to supply occasional ministrations, the hopes of the Church were almost prostrate, and the hearts of her

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people were faint. I have seen, in many remarkable instances, in this diocese, and often not without a rebuke brought home to myself, the duty exemplified of *waiting on the Lord, and tarrying his leisure.*

The church stands in a portion of a lot of ten acres, which (as I have mentioned in a former journal,) was a gift from the Rev. T. Johnson of Abbotsford. The burying-ground was the gift of Mr. Guérout, brother of the Society's missionary at the Rivière du Loup en Haut.

CONFIRMATION AT ABBOTSFORD.

August 6.—Mr. Slack having provided conveyances, we drove over, he himself and Mrs. Slack and Mr. Hellmuth being of the party, to the Rev. Mr. Johnson's at Abbotsford. The interior of the church at this place has been much improved and made very neat. Twenty persons were confirmed, whom I addressed something in the form of a familiar sermon, but I had also appointed Mr. Hellmuth to preach to the congregation. From 120 to 150 were present. There is one advantage arising out of the prevalence of schism and the constant discussion about the emptiness of mere forms, proceeding from a desire to fix the charge of formality upon the Church, that there is an increased scrupulousness engendered among our people in considering their

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qualifications, and preparing their hearts to take their part in the special solemnities of their religion.

I remained as the guest of Mr. Johnson, whose house directly faces, at a short distance, the precipitous mountain of Yamaska. A remarkable plant (*monotropa uniflora,*) is found upon this mountain, as in some other parts of Canada, of which the stem and the leaves, as well as the flower in all its parts, are perfectly white. It is called familiarly the Indian Pipe, and in fact has no small resemblance to a clean common tobacco pipe, supposing the addition of some little foliaceous decorations to that article of useless indulgence.

VISIT TO ST. HYACINTH.

August 7.—I had reserved a spare day or two for this neighbourhood, and had placed my services at the disposal of Mr. Johnson and Mr. Slack, to visit any settlements which they might fix upon. Rougemont had already been attended to in this manner, in passing through here on my way from Lennoxville to Montreal, as mentioned in noting the 30th of June. An engagement had now been made for me to go to St. Hyacinth, fourteen miles from Mr. Johnson's. The road winds through a flat country, partly along the margin of the river Yamaska, the mountain of the same name, with those of Rougemont and Belseil, rising abruptly in view, in their several

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detached masses, from the extended plain. The boldest of these heights is that of Belseil; and upon the most elevated point of its rocky summit, the Bishop of Nancy in France, who made a circuit through Canada some few years ago, erected, with a great train and a vast deal of pomp and ceremony, a huge cross, I think sixty feet high, covered with tin, flashing far and wide in the sun, and visible at a vast distance, from different parts of the surrounding country. This prelate, who was a nobleman, (Comte de Forbin Janson,) and all whose energies and influence were entirely devoted to the object of advancing the power of the Church of Rome, was in the habit of preaching to immense crowds of people for several consecutive days at the same spot, as he travelled about the country, and had the reputation, among the superstitious or the ignorant, of working miracles. He was in a manner an idol to them himself, and memorials of his visits are standing in a number of different parishes. The cross on the Belseil mountain is now a resort for a species of pilgrimage, and helps to nourish an erroneous devotion among the people. I do not repudiate the emblematical cross with which we are signed, when the mercy of God in Christ first reaches us in our baptism, or with which our churches are crowned as the material symbol of our faith: the dislike of these usages partakes, itself, in my judgment, of superstition; but it is impossible not to mourn over the misapplication of such zeal, such perseverance, and such reusorces as those to which I have just

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adverted, and ardently to wish that they could have been made available for teaching men rightly and intelligently to *glory in the cross of our Lord Jesus Christ*, and for truly *making known* among them the *unsearchable riches* of that only hope of sinners.

It was for the sake of a very little flock, a sprinkling of Protestants in the mass of the Romish population, that the clergy had planned my visit to St. Hyacinth; and in order to encourage their hearts, as well as to make what they called a demonstration in the eyes of the Romanists, though little resembling or desiring to resemble the proceedings of the Bishop of Nancy, it was their wish to bring together a few brethren in the ministry, and to conduct the services with all the seemly and chastened reverential effect and all the judicious aids to devotion, for which the Church of England has provided. I proceeded accordingly to the court-house of the village, with the use of which we had been accommodated, attended by four clergymen, and having robed in an adjoining room, we held service in that which was fitted up for the sittings of the Court. Portions of the service were chanted, and I preached to about seventy persons, a deputation from whom waited upon me, before I left the building, with an address. They were exceedingly anxious, while they appreciate the great efforts which have been made at intervals by the clergy to visit them, to have some arrangement more approaching to an established provision for public worship. The seigneur of the place, although a Romanist, has

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promised them a beautiful site upon the crest of a hill on which part of the village is built, in the immediate neighbourhood of a dense grove of pines, and a scattered group of deciduous trees. Here they purpose to erect a building, in the first instance, which shall serve both for a school-house and for the purposes of divine worship, hoping ultimately to put up a church. It has since been arranged that they should have service once a month, Mr. Johnson and Mr. Slack taking a leading part in this labour, and Mr. Scott of Brome (who was one of the clergy in my company) undertaking to come over at appointed times from his own more distant mission to one of theirs, when they should visit here. The two clergymen resident at Sorel, twenty-four miles off, have also promised to help, the congregation at St. Hyacinth most cheerfully undertaking to provide conveyance.

St. Hyacinth is rather a flourishing Roman Catholic village, with a population of 2,000 souls, a market, a large church, a convent and a *college*, this name being given to the different establishments for school education in Lower Canada which are founded under the auspices of the Romish Church. We dispersed about the village to dine with different Protestant families, my own *billet* falling upon the house of an enterprising American, who conducts a foundry and a manufacture of agricultural implements in the place. Towards evening we set out on our return to Mr. Johnson's, leaving Mr. Hellmuth, who was to proceed hence to Montreal,

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to perform a second service to the people. Mr. Johnson, in fording the river, was upset and thrown out of his waggon; he was, of course, thoroughly drenched, as was a neighbour who accompanied him on the trip, and he lost his umbrella and his wig, but no other damage, happily, ensued, although, as he is in delicate health, I was apprehensive of the effect of his evening drive in wet clothes.

August 8.—This day, the greater part of which I spent in writing letters, I returned with Mr. Slack to Granby, having further duties yet in his mission. The day being intensely hot, I took an opportunity to go and bathe in the narrow little river, sunk in a rocky bed between steep wooded banks, which flows at the back of his church, and found, at the water's edge, specimens of the *lobelia cardinalis* in full blossom.

CONFIRMATION AND CONSECRATION OF THE CHURCH AT MILTON.

August 9.—Mr. Slack's church at Milton, nine miles off, was to be consecrated this day. Mr. Scott had remained to assist in the ceremony, and we all proceeded together to the spot, where Mr. Johnson met us from Abbotsford. This little church, of which I have sent home a drawing to the Society, if it were only of stone, which circumstances did not permit, would be an excellent pattern for our churches

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in the woods ; its square embattled tower, projected from the building, and ornamented with the dial plate (although it is but in seeming) of a clock ; its gothic windows, with the panes in the lozenge form ; its neat and ecclesiastical, although simple and unpretending, fitting-up in the interior ; its open seats instead of pews,—a condition being inserted in the deed of gift from Mr. Slack, who owned the site, that no leased sittings of any kind shall ever be put up,—give it altogether a style and character which is properly associated with the edifices erected for the worship of the Church of England. The undertaking was commenced since the formation of the mission and the appointment of Mr. Slack ; and to him it is in many ways indebted for having been brought to its completion. Upon the present occasion it was much crowded ; the congregation consisting of about 180 persons, and there being regular accommodation for only 150. Thirteen were confirmed, after the ceremony of consecration had been gone through. It was the first episcopal visit to the place.

SERVICE IN THE UNFINISHED CHURCH AT WATERLOO.

I had an appointment in the evening, to revisit Mr. Balfour's mission, in order to preach at Waterloo in the unfinished church, mentioned in the notes of the 4th of August ; and, after stopping at Mr.

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Slack's for some refreshment, I was driven on the remaining twelve miles by a son of Mr. Robinson of Waterloo, who came over for me. The building was roughly prepared for the occasion, and perhaps 200 persons were assembled. I was violently ill for a short time, at the house where I stopped to robe, from an attack of what is called in Canada the *cholera of the country*, to distinguish it from the Asiatic disease of the same name. This was possibly brought on by interposing a hurried meal at Mr. Slack's, between two drives in excessive heat. I could not go into the church during the prayers; but, in proof of that fitness for my labours in point of physical constitution with which it has pleased my Maker to bless me, I preached without any inconvenience to myself or difference of effect perceptible by my hearers.

Mr. Slack has three full services every Sunday: at Granby, where he lives; at Milton; and at the South Ridge in Granby, where there is as yet no church, but a very good congregation. Forty-two persons, in all, were confirmed in his mission.

VILLAGE AT THE OUTLET OF LAKE MEMPHRAMAGOG.

August 10.—This day was spent in travelling from Waterloo to the Rev. Mr. Jackson's house in Hatley, a distance of thirty-five miles. A Mr. Barton, of West Stafford, at whose house Mr. Balfour puts up

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when he goes there to officiate, obligingly sent me a waggon and pair, driven by his son. The road, after leaving Stokeley, winds among woods, where it forms almost the only interruption of the wildness of nature, under the base of the dark and rugged Orford mountain, the highest land in those townships; and passing one or two small lakes in this portion of its course, conducts you to the outlet of the magnificent Lake Memphramagog, where you stop to refresh yourself and your horses, there being a little incipient village with two inns at the spot. There is also a small place of worship, with a steeple, which might be taken for the church of the village; but it is assigned over to no religious body whatever, and is at present served only by a coloured man, a Baptist by profession, who comes from a distance to preach in it once in four weeks, exciting, from all that I could learn, very little interest, in any shape, upon the subject of religion. The building is much out of repair. Had the government of Christian Britain done its duty before God for its transatlantic subjects, or even kept its pledges to the Church, there might, by the divine blessing, have been formed here, and in many other unprovided spots where religion is running to waste, a company of united faithful worshippers, *walking in the commandments and ordinances blameless.* Even now, there was a desire expressed to me to receive the ministrations of the Church; but I learnt afterwards that some overtures made by our clergy had been but coldly received.

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I went to Cattra in the river at the outlet, and found there again the *lobelia cardinalis* with its brilliant scarlet flowers, in this instance in extraordinary vigour and profusion.

A straight road leads up hence towards Hatley, and after the ascent of a considerable eminence, the backward view through this wooded vista upon the mountain heads is very striking and beautiful. We then came among scattered settlements; and skirting, for some distance, the edge of Lake Massiwippi, struck off to the village of Charleston, in Hatley, a few miles distant, where the church of the mission is situated, and proceeded on a mile further to the house of Mr. Jackson, which I reached about six o'clock.

CONFIRMATION AT CHARLESTON IN HATLEY.

August 11.—Twenty-six persons were confirmed this day in Charleston village church. Rather more than a hundred were present. The Rev. Mr. Balfour followed me from Waterloo, and the Rev. C. Reid came over from Compton; these gentlemen took some part in our services. The village is named after the late Bishop Stewart, who planted the Church in this place, after leaving St. Armand, and whose first christian name was Charles. The Church is gaining in this mission in a sure kind of way, although not with any very conspicuous effects, as matters for description.

I saw here a variety which was new to me in

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natural history. I was waked up in the morning of this day, at Mr. Jackson's house, by a cat who bounded into the room, with a bird in her mouth, over the blind of the open window. As she passed out the other way, I observed that she had no tail. This, I concluded, was owing to some accident or injury by which she had been deprived of it; but I found that she was one of the tail-less cats which are not very uncommon in this part of the country, and that kittens are found in the same litter, some with tails and some without.

Mr. Jackson and other clergymen, including those at Bishops' College, have made an arrangement for giving a monthly service to a small congregation of Church-people at Stanstead, just upon the American frontier, precisely similar to that which I have described as having been put in train for the benefit of the Protestants at St. Hyacinth.

I went on with the Rev. C. Reid to dine and sleep at his house in Compton. We were accompanied by Mr. Jackson. The distance is only eight miles.

CONFIRMATION AT COMPTON.

August 12.—About seventy or eighty persons were present at the confirmation, of whom ten were recipients of the rite. I also baptized an adult female during the service, whom Mr. Reid had duly prepared for the act. Some part was taken in the duty by Messrs. Jackson and Balfour, who had come on to Compton.

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SECOND CHURCH IN COMPTON.

I regretted that my arrangements had not been so made as to admit of my going to see the second church in the township, which Mr. Reid has been making great efforts to push on towards its completion, at Waterville, where he has been in the habit of officiating in a school-house. Mr. Reid afterwards drove me twenty-four miles, through Lennoxville to Eaton, where I reached the house of the Rev. Mr. Taylor at eight o'clock.

CONFIRMATION AT EATON.

August 13.—Ten persons were confirmed in Eaton church. Sixty or seventy were present. The practice of chanting has been introduced here by Mr. Taylor's family. The Rev. Mr. King had come over from Bury, and, as well as Mr. Reid, assisted in the services. This mission has unavoidably suffered from the long continued ill-health of Mr. Taylor, although, during part of the time, he had a curate. He is now very considerably better, and attributes his restoration to the use of the Caledonia Springs on the Ottawa river.

NEW CHURCH IN THE MISSION OF BURY.

I went on with Mr. King to Bury, and drove first to his new church on the Dudswell road, a small, neat,

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wooden edifice, very well built, but not completed, and very coarsely painted within. We then returned to sleep at his residence in Robinson village, having driven sixteen miles. This is a building put up by the Land Company for a school-house, with apartments for the master, but occupying a site which forms part of the lands surrendered back to the government. The Church of England having, from the first, kept a school in the building, under the auspices of the Newfoundland and British North American School Society, which was a central establishment, having many dependencies of the same nature in the neighbourhood, and having also occupied the spacious school-room on Sundays for public worship, for which purpose some necessary alterations were made within it, we have acquired a kind of prescriptive right in the premises, in the exercise of which I do not think we ought to be disturbed; but the title is in the local government, and what immediate party, or whether any can claim, as of legal right, the administration of the property as it stands, are questions perfectly unsettled.

CONFIRMATION AT ROBINSON VILLAGE IN BURY.

August 14.—Service was held in the above-described school-house at Robinson. From 150 to 200 persons were present, chiefly settlers from England. According to my best recollection, either fourteen or eighteen were the number con-

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firmed. I also baptized a child of the Rev. Mr. King. Some troubles had been going on in this mission very difficult to deal with, and some spirits were active in the place whose proceedings were not likely to allay them. I held a meeting after service —I might call it a kind of court of general inquiry into these troubles, which I shall no otherwise describe here than by saying, that, in spite of all my endeavours, it assumed a kind of tumultuary character by no means proper in itself, nor conducive to the ends of truth and justice, but which was occasioned in great part by the noisy demonstrations on the part of the majority, of good will towards their minister. I became quite satisfied, however, that it would be for Mr. King's happiness and usefulness, all things considered, to remove to another field of labour; and the arrangement has accordingly been since made, an advantageous one to him, which has been submitted for confirmation to the Society. I believe that he is doing exceedingly well in his enlarged sphere of action.

SECOND NEW CHURCH IN THE MISSION OF BURY.

Mr. King has put up another new church in the mission, on the Victoria road; but my ulterior appointments obliged me to return in the evening to Eaton, and the business of the meeting, with matters arising out of it, had barely left me time to do so. I failed, therefore, to see this church.

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August 15.—After an early breakfast, Mr. Taylor drove me to Lennoxville, fourteen miles, where I had an appointment to meet the college corporation on special business at ten, A. M. This business occupied the day. I put up at my old quarters in the parsonage.

NEW CHURCH AT LENNOXVILLE. CONFIRMATION IN THE OLD ONE.

Sunday, August 16.—Hopes had been entertained when I was here in the end of June, that the new church might be ready for consecration against my return; but it was found impossible to effect the object. It is a brick building, with lancet windows, and a square tower projected from the front, upon which it is intended to raise a spire. The old wooden church, although large, is a miserable affair. I held a confirmation in it for the last time, and preached to 100 persons or upwards. The number confirmed was fourteen. Immediately after morning services there came on one of the most violent thunder-storms which I remember to have witnessed, and the wind which blew might well be called a hurricane. This was the first rain for a great length of time.

CONFIRMATION AT SHERBROOKE.

The storm cleared off before I had occasion to proceed to Sherbrooke, three miles and a half, where a confirmation was to be held in the afternoon,

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Here I preached to about 200 persons, and confirmed eight. The church is of the same material and in the same style as that of Lennoxville. There is an organ, and there are some excellent singers in the choir, some of whom are gentlemen and ladies belonging to the first society in the place; but they have lately had an American teacher, and their style of chanting has been affected by this circumstance in a manner which is new and not pleasing to an English ear.

I was the guest of the Rev. Mr. Wait, a most particular friend of my own, whose services I was so fortunate as to secure for the trifling compensation provided by the congregation, at a time when the failing health of Mr. Doolittle created an additional reason for separating the important village of Sherbrooke from the cure at Lennoxville, and the good of the Church being concerned, I was sure of the concurrence of Mr. D. himself. Extraordinary efforts have been made by other parties to plant their own standard in the village, since the appointment of Mr. Wait, and a good deal of religious excitement prevails in a certain circle of the population, of a nature, however, which is likely to subside. Mr. Wait has certainly not provoked all this, by any deficiency of meekness, or by any offensive peculiarities in any shape whatever, in the discharge of his duties. He and Mrs. Wait (for I grieve to say that his health will compel him to return to Europe) will leave behind them the most lively and affectionate regrets of those to whom he has ministered.

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VISIT TO MELBOURNE.

August 17.—The former part of this day was occupied by writing letters, and transacting business at Mr. Wait's, and visiting some prominent individuals in the place. Mr. Nicolls, the principal of the college, assumed his place once more as my chaplain for the downward route, and drove me to Melbourne, twenty-four miles from Sherbrooke, which we reached between 8 and 9 p.m., and put up at the inn—a word, however, which is hardly known in Canada. The houses of entertainment are all taverns or hotels, and this latter name is given to very inferior establishments, upon the most confined scale, in mere country places. The French population, which is more singular, apply the term, all over the country, in the same manner: and from the state of education which has thus far prevailed, often mis-spell it. I have seen it spelt on the sign-boards *autel*, and this in a curious accidental conjunction with the name of some *Saint*, which is very generally the name of a parish, e g. *Autel de Saint André*.

August 18.—I had postponed the confirmation at Melbourne, for the state of Mr. Fleming's health had, at one time, caused an interruption of his duties, and there were circumstances, within the mission, into which I had occasion to institute some inquiries. I remained all day for this purpose at the inn, taking advantage also of this breathing space in my journey, to work off some portion of the accumulated

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claims of official correspondents, in which I was much aided by Mr. Nicolls.

Mr. Fleming, whose own church, with part of his principal congregation, is in Shipton, on the opposite side of the river St. Francis, is truly, in an application of the words, which I do not make with any harshness of meaning, to the unhappy divisions which exist among the followers of Christianity, *constrained to dwell with Mesech, and to have his habitation among the tents of Kedar.* His house stands upon a line and in close proximity with a row of meeting houses, belonging to different denominations, of whom, within the limits of his whole mission, there are eleven varieties—fostered, unfortunately, in some quarters, by an influence and by resources which might be turned to account in a manner more consonant with the real advancement and hopeful stability of gospel truth. And there are persons among ourselves who actually persuade their own minds that this is the Christian Church in its legitimate aspect, and that the multiplication of these separately organised bodies, one after another, upon new grounds taken for holding an independent existence, involves neither breach of spiritual unity nor mutual imputation of serious error! Christ may be divided *ad libitum*: one may be of Paul, another of Cephas, another of Apollos, and so on *ad infinitum*—but this is not schism; the spirit of schism is rather seen in the disapproval of it, which is presumed to carry a feeling of unchristian ill-will toward those who differ from us!

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There are, however, characteristics attaching, in *some particular instances*, to the divisions here immediately in view, which no sober and well-principled mind could complacently regard.

NEW CHURCH COMMENCED IN MELBOURNE.

In the course of the day, Mr. Nicolls drove me to the Gallup district, three miles back from the river, to inspect the frame of a small church, of which Mr. Fleming has procured the erection, in the neighbourhood of a spot where he has long attended a second congregation. It is proceeding slowly, and with interruptions—but will, I trust, in God's good time, be completed.

I have since [Nov. 1846] made an arrangement for the removal of Mr. Fleming to New Glasgow, which it remains for the Society to confirm; and have provided, *temporarily*, for the performance of the duty in the Melbourne mission, by giving the charge of it to Mr. Lonsdell, resident ten miles off, with the maintenance of whose own mission I have not thought it just to the Society that its funds should continue to be burthened, however unwilling to abandon any ground which the Church has once taken up. It does not follow that it is abandoned for ever: nor, possibly, for any very great length of time.

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VISIT TO DANVILLE, AND CONFIRMATION OF ONE AGED PERSON.

August 19.—We crossed the river, and the Rev. Mr. Lonsdell met me on the other side, to proceed to Danville, upon the borders of Shipton and Tingwick, where he resides. At one point of the road, there is a magnificent view over a deep and extensive valley, bounded by irregular and varied heights. The Society are aware that Mr. Lonsdell has made efforts, in several directions, to gather a flock together, nor is it to be believed that his labours have been wholly unblessed, or have carried no benefit to any souls. But the causes to which I have just above adverted have been in particular activity, and with recent aggravation of their power, in his neighbourhood; and his hopes of building a church, or building up spiritually the system of the Church of England among the people, for the present, are prostrate. I do not think it at all desirable that we should appear ambitious of forcing ourselves any where upon the people, glad as we must be to afford them our ministrations when they are appreciated, and to be permitted to become instrumental to the furtherance of their salvation.

Upon the present occasion, the evening service of the church was performed in Mr. Lonsdell's own house, at two o'clock, and I preached to little more than a dozen persons, his family being included. One aged and feeble man was confirmed. He came, I am convinced, in a thoroughly humble, believing, and christian spirit. He was originally a dissenter, and

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possessed with exceedingly strong prejudices against the Church. His wife, an American Episcopalian, had all along stood immovably firm against the variety of attacks made upon her Communion, by her neighbours and persons who came about the house. Her husband, in these discussions, at length bent himself to the task of candid examination, and, in the result, embraced the system of the Church. All preparatory steps having been properly gone through, under the direction of Mr. Lonsdell, he came forward alone in the little assembly, to seal with willing lips the covenant of his baptism, and, professing his faith in his Saviour Christ, he bowed his knees, and bent his hoary head, to receive the benediction and prayers of the Church. It was his own strong desire to be confirmed. He and his wife are constant and devout readers of the bible.

VISIT TO UPPER DURHAM.

August 20.—Mr. Lonsdell drove me through Kingsey to the ferry opposite to Upper Durham church, (within the charge of Mr. Butler, being attached to the mission of Kingsey,) to which the party crossed over, and I preached there to about forty or fifty persons. Several young persons had been prepared, or had been in course of preparation, for confirmation: but a misunderstanding had arisen, and a difficulty had been created among the parents, upon the subject of some particular requirements

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which had been pressed upon the candidates, and matters had not been adjusted when I came. A far better feeling has since prevailed. I returned to a late dinner at the parsonage, in Kingsey, where my train, if I may so call it, was rather burthensome to the hospitality, most cheerfully tendered, of a country missionary, the clergy themselves who were present amounting to seven besides myself, drawn together in preparation for consecrating the church at Kingsey on the morrow. The whole journey of this day was one of twenty-six miles.

CONFIRMATION AT KINGSEY, AND CONSECRATION OF THE CHURCH.

August 21.—The church at Kingsey, which, as well as the burying-ground, was consecrated this day, is a white wooden building, in imitation of the early English style, with a tower and spire. It stands upon a level opening in the woods, where a village has been commenced by Mr. Longmore, who gave the site of the church and parsonage-house. The church is enclosed by a neat and substantial fence. Captain Cox, a half-pay officer of the British army, who has established his family for some years in Kingsey, has used great exertions to forward the erection of these buildings, and has received liberal contributions towards the object from friends in England. Special acknowledgments are due in this behalf, to the lady of Sir John Croft, Bart., of Millgate, in Kent, who, besides an original contribution

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of 15*l.* sterling, finding that a debt upon the church created an impediment to its consecration, and being informed of the approaching episcopal visit, took that bar out of the way by at once assuming the responsibility of the whole debt upon herself; and I have since learnt that she has redeemed her pledge by the remittance of 50*l.* sterling, of which it is believed that 10*l.* is a second contribution from herself.

About eighty persons were present at the ceremony of consecration, and eight were confirmed.

A large and most respectable party afterwards assembled at Woodlands, the residence of Mr. Longmore, and partook of a handsome collation. The house and its accessories, although not completed, and far less advantageously situated, in point of natural scenery, than most others in the township, are very *English*, and this effect was heightened by the tone and appearance of the company present. The Rev. Mr. Ross, of Drummondville, drove me afterwards to his house, about fourteen miles from Kingsey, and Mr. Nicolls and Mr. Butler came on to be his guests as well as myself. We took an unfrequented road, as being shorter, and passed through very beautiful scenery, of different kinds, in the latter part of a delicious afternoon. At first it was a fine forest scene, unharmed by the hand of man; the narrow road which just gave us passage through the tall and close woods of deciduous growth, being the only sign of his interference with the wildness of nature: it then changed its character, and became

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more bushy, with a mixture of fir and larch: and again the road wound irregularly among some partial openings and passed through one small settlement; and then re-entering the woods which overhang the St. Francis, brought us to some rich and lovely meadows among the hills, upon the margin of that river, fringed by luxuriant trees and bushes, and garnished by flowers, weeds in blossom they might be called, but they stood high and made a show; and the whole landscape being lit up by the declining sun, which threw beautiful lights upon the river, its wooded promontories, and its picturesque islets, the charms left to this blighted creation were brought strikingly before the mind. The contemplation is soothing, but images and objects of a far different character make up the scene of Christian labour, and contrast themselves, in thought, with pictures like this. Let me be pardoned for having stopped to paint it in such detail. We crossed the ferry, and continued for about five miles through the high woods on the other side, in which the hemlock tree is very prevalent, till we reached the house of Mr. Ross, where his mother, who resides with him, was waiting to tender to us the duties of hospitality.

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CONFIRMATION AT DRUMMONDVILLE, AND CONSECRATION OF THE BURYING-GROUND.

August 22.—About one hundred and twenty persons were assembled at the service this morning, and fifteen were confirmed. Mr. Nicolls preached to the congregation, and the burying-ground was afterwards consecrated. The site had never, till lately, been fully secured in legal form; and I did not now consecrate the church because there is a project in agitation for replacing it by a better edifice. It is quite sufficiently large, but it is an unsightly edifice, and ill put together. At Lower Durham, where Mr. Ross officiates in a school-house in the afternoon, the frame of a church has been put up for some years, and the work was proceeding this summer, after a considerable suspension, when the tower was struck by lightning, and much damage was done. This church is thirteen miles above Drummondville. Mr. Ross is again urging on the work, and I have made a conditional promise of further aid from a sum placed at my disposal by the Society for Promoting Christian Knowledge.

I found Mr. Ross, like many of the clergy, a little anxious and divided in mind respecting the admissibility of some of his candidates for confirmation, unwilling to reject those who appeared well disposed, although less advanced than he could desire in a knowledge of spiritual things, and afraid at the same time of establishing too low a standard of attainments.

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The confirmations, in several instances, might have been much larger, if the clergy had been lax and easy. I went on with Mr. Nicolls, thirty-three miles, to Nicolet, where we became the guests of my friends, Colonel and Mrs. Chandler, in my well-known quarters at the Manor House.

CONFIRMATION AT NICOLET.

Sunday, August 23.—I confirmed fifteen persons in Nicolet church, and preached to a congregation of about eighty. Mr. Burgess's flock being scattered over a considerable surface of the country, inhabited by the Roman Catholic French population, the afternoon congregation is naturally diminished. Mr. Nicolls preached this time to between forty and fifty persons.

CONSECRATION OF THE CHURCH AT NICOLET.

August 24.—Mr. Ross and Mr. Butler, after the duties of the Sunday at Drummondville, pushed on to assist this day in the consecration of the church at Nicolet. I preached and administered the communion. About fifty or sixty persons were present. Mr. Guérout also assisted in the services, having come over for the purpose from the Rivière du Loup. It is a neat and substantial little church of stone, and the burying-ground in which it stands

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(also consecrated this day) is nicely planted and enclosed.

In the evening I took leave of my hosts and the clergy, all of whom were entertained at the Manor House, and went down to Port St. Francis, four miles off, where I embarked at eleven o'clock, P.M., in the steamer, and proceeded up Lake St. Peter to Sorel, which I reached at half-past one, and was met upon the wharf by the Rev. Mr. Anderson, who made me lie down for a couple of hours upon his sofa at the rectory.

August 25.—I had no duties at Sorel, the Confirmation having been held there in my journey of last winter, and I rose at four o'clock to prepare for crossing in the ferry-steamer to Berthiér, on the north shore of the St. Lawrence, where Mr. Anderson breakfasted with me; and, having taken leave of him, proceeded, directly back from the water, to the township of Kildare, about twenty-nine miles from Sorel, which is an appendage to the mission of Rawdown. There is a beautiful spot on this road, at a ferry, where you cross a considerable river, deeply sunk between very high and wooded hills; but the scene, like many others, has suffered, within my recollection, by the fire and the axe.

CONFIRMATION AT KILDARE.

I was received at Kildare, where the Rev. Mr. Rollit came over to meet me, by an Irish family of the name

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of Dickson, of which there are several ramifications in the neighbourhood—persons interested in the cause of religion, and ready to make exertions and sacrifices in support of the Church; in fact, but for them there would have been no church in Kildare. The building is sufficiently finished to be used; and I held afternoon service, and preached to from seventy to eighty persons: eight were confirmed. I also, by particular desire, baptized a child belonging to the family just mentioned.

CONFIRMATION AT RAWDON.

August 26.—Mr. Rollit drove me, after breakfast, about nine miles, to his parsonage, in the township of Rawdon; and we were followed by two of the Messrs. Dickson, in other vehicles, bringing my servant and baggage. In the afternoon, divine service was held in the church, where the number of persons present approached two hundred, and thirty-eight were confirmed, making forty-six in this mission, of which Mr. Rollit took charge in May, having previously held the appointment of travelling missionary, under the auspices of the Diocesan Church Society for the District of Quebec. He has a larger mission now, and many appointments of duty for week days, besides serving the two churches on Sunday; but for this labour, being equal to it, he is all the happier, and it is a relief to him, as a man with a family, to have a settled home.

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CONFIRMATION AT NEW GLASGOW.

August 27.—We rose at five, and after an early breakfast, set out, in the first instance, for New Glasgow, in the extensive mission of Mascouche, in the different parts of which I had left it to the Rev. Mr. Flanagan to distribute my services, according to his discretion, my circuit for the summer closing there. Mr. Rollit and the elder Mr. Dickson still came on with me; and Mr. Constable, a leading member of Mr. R.'s congregation, accompanied us in another vehicle. At St. Lin we stopped to bait our horses, and found some refreshment provided for ourselves at the house of the miller who has charge of the seigneurial mill at this place, belonging to the Hon. Mr. Pangman, of Mascouche (for we were travelling, if I may so express it, with one foot in the seigneuries, and one in the townships). The English-speaking population of this neighbourhood, who probably do not know much about St. Linus, are a good deal at fault about the name of this place, of which, in their imperfect endeavours to follow the French pronunciation, they make something like Sallah. Mr. Flanagan was waiting for us here; and, after our luncheon, the whole party came on to New Glasgow, where service was held in the church, and I confirmed six persons: perhaps eighty, or more, were present. Mr. Rollit preached to the congregation. The church has a mean appearance, and does not seem to be well built; but,

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by degrees, it may assume more and more of some ecclesiastical character, and be otherwise improved.

We had come twenty-five miles before service, and I had about ten more to go, with Mr. Flanagan, to the township of Kilkenny—a township truly in the woods. This distance it was necessary to perform on horseback, on account of the nature of a great portion of the road. A cart, however, fitted for such service, was provided for the baggage. This vehicle, and the horses, were brought over from Kilkenny; and Mr. Irwin, the good settler who was my host in my winter journey of 1843, came with them himself. After the first few miles the road is a mere path through the dense and lofty forest; in some places it is deep and boggy, and here, in a wet season, must be difficult to get through; in others, it is a good deal encumbered with rocks and stones, yet presenting no difficulty by daylight. A considerable portion, however, of the whole length, affords very good riding. It had been calculated that we should arrive late, and men were prepared to meet us in the wood with torches of cedar slips, or birch bark; but as we reached Mr. Irwin's house about half-past seven, this help, which had been put in requisition, was not needed. We partook of the refreshment provided for us, in which everything was very good of its kind; made our arrangements for the duties of the morrow; and, having gathered the Christian family together for evening devotions, we lay down afterwards, with feelings of thankful-

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ness, and happy sense of our communion with them in the faith of Christ, beneath their humble roof.

CONFIRMATION AT KILKENNY.

August 28.—I went at six o'clock to swim in a lake which is about a quarter of a mile from the house, and upon the opposite shore of which I saw the marks of habitations, in an opening made among the woods. All beyond this is continuous and unbroken forest, up to the inhospitable regions of the north, yet destined, in time, to be farther and farther encroached upon by man.

The service was appointed for half-past ten, and the church is a couple of miles from the house, to which we were not to return. We set out on horseback an hour before the time, all the baggage being put into a cart. Within something more than a mile of the church we were obliged to leave the cart; and the bags and portmanteau, containing articles required for the service, were carried by hand. We here entered a narrow horse-path, through a close wood of towering trees. The footing of the horses was difficult, from the quantity of great rough stones in the path. It is rarely travelled, except on foot, and in wet weather a horseman is liable to be drenched by his contact with the branches on either side; but all was now dry, and all was fair. The little wooden church, still unpainted, occupies an isolated situation, upon a little eminence in an

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opening among the woods, but it is central with reference to the abodes of the worshippers. Here, having tied our horses to the fence, we went in, and met a congregation of ninety persons, or upwards. Twenty-three were confirmed.

CLAIMS OF THE KILKENNY CONGREGATION.

This congregation of Irish Church people in the heart of the woods have a strong and special claim upon the care of the Church—a claim of which, in the person of her ministers, she has assuredly not been unmindful; for all the missionaries in succession, who have held charges within any reach of them, have, with much labour and toil, paid them visits at such intervals as it was practicable to fix. Latterly they have had service once a fortnight; but, except upon the rare occasion of administering the Sacrament of the Lord's Supper, always upon a week-day. And thus they are called away from their labours in the field, at a season, perhaps, when every hour is precious, and in a climate where the whole season for agricultural labour is but brief, and in a country where labour is so scarce that, in settlements like these, the settler and his family are the sole labourers themselves. And then, when Sunday comes, they will not profane by labour their day of rest, nor suffer those belonging to them to do so; but their church is shut up, and no pastor is seen among them. There are many among them, I doubt

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not, who devoutly improve the day in their families; but the young people are growing up without its being associated with the ordinances of the house of God, and in the danger of making it a day of mere idleness. All this the people have keenly felt, yet they have not murmured, but have thankfully appreciated what has been done for them, and have very generally resisted any endeavours to make advantage of their open Sunday, to draw them off, in affection and duty, from their Church. Feeling the imperative necessity of dividing this unwieldy mission, and particularly of supplying the want which is here indicated, and having, as has been seen above, made up my mind that the mission of Danville ought not to be kept up, and that, therefore, whatever might be decided by the Society respecting the appropriations from the clergy reserves, the case might be provided for by the transfer of that mission to this locality, I intimated to the people, before we parted, a hope of being able, before any great lapse of time, to effect such arrangement. As I was riding away, some of the leading men cried after me, "Well! you have gladdened the hearts of the people of Kilkenny this day." They have undertaken to add 10*l.* a year to the salary of the missionary, payable through the Church Society, and with a guarantee from their churchwardens, if they can have Sunday service.

Mr. Fleming, who, in pursuance of the proposal just mentioned, and under the arrangement intimated in my notes of the 18th August, has since

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been settled at New Glasgow, with the charge of that place, of Paisley, and of Kilkenny, all taken off from the mission of Mascouche, will afford regular Sunday service at Kilkenny, and will, I trust, by God's blessing, be acceptable and useful to the people. Mascouche and Terrebonne, with some occasional visits to more distant points, are reserved to Mr. Flanagan. The Society, I persuade myself, will readily approve of what I have done.

We struck, by a cross path, into the road leading to New Glasgow, and at this place exchanged our riding-horses for a light waggon, in which we proceeded at once to Mascouche. A broken bridge obliged us to take an unusual road, which prolonged our drive. In one part of it we came through a broad straight vista of wood, continued for a great length, with one interruption of open fields, upon a perfectly level road. The effect was beautiful, especially in the former part of the wood, where noble pines, as straight as an arrow, reminded one of the description, which I quote from the memory of many years, of the elms about the house of Sir Roger de Coverley, which had "shot up so exceeding high, that the rooks and crows, which were above them, seemed to be cawing in another region;' although, indeed, there were no crows, that I know of, about these pines, and there are no rooks in Canada. These pines were intermixed with a profusion of very flourishing larches, and with other trees of deciduous kinds.

Mr. Flanagan had kindly wished that I should be

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his guest; but Mrs. F. had just been confined, and I found, according to former experience, a hearty welcome at Grace Hall, the manor house of Mascouche. Mr. Pangman invited Mr. Flanagan to dine there daily during my stay.

August 29.—There were no public duties marked out for me this day, in the arrangements which Mr. Flanagan had made. My old task of letter-writing comes back upon me in every little break of the journey, and I was engaged with Mr. F. upon the affairs of his mission; but I found time to stroll about the heights which surround the quiet little valley in which the manor house is situated—an exceedingly long building, of one story in height, with an enclosed kind of court before it, planted with firs and other trees. The little river which winds along the valley, and turns the seigneurial mill, passes through the immediate precincts of the house. The valley is embosomed in broken banks and hills, here closely wooded, and there ornamented by open groves or clumps of pines; the level below, by the river side, with park-like forest-trees; the swells, slopes, and sheltered hollows of the ground, are disposed by the hand of Nature with the happiest variety. I had never seen this spot before in summer, and was tempted to describe it in my notes, while the impression was fresh, and have transferred the description to these pages, although I have dealt too much already in this kind of thing. Mr. Pangman, and his amiable family, seemed as if they might be called the tenants of the Happy Valley.

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The parsonage is pleasantly situated on the hill above, close to the little church; and the burying-ground opposite is shaded by handsome pines.



CONFIRMATION AT MASCOUCHE.

August 30, *Sunday.*—I preached in the morning to about one hundred persons, rather more than the church will well accommodate; but chairs had been set in the aisle for the occasion. Twenty-seven were confirmed. In the afternoon I preached again to about half the number—the Protestants here, as at Nicolet, being a scattered body, intermixed with the Roman Catholic population, and some of them having far to go home. I admitted two candidates to confirmation, who had been prepared, but, from particular circumstances, were too late in the morning; and I baptized the child of the reverend missionary with another. Fifty-eight persons, in all, were confirmed in this mission.

An old gentleman of the medical profession, of the name of Munro, living at the next parish, was introduced to me at the parsonage house, who seemed to have been much interested by the services of the day, and whose recollections were carried back to his own confirmation, performed about 1787, by Bishop Inglis of Nova Scotia, the first of our Colonial Bishops, and the father of the present Bishop of the same see, when he paid an official visit to Canada. This old gentleman makes the

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fourth living individual of my own acquaintance who received confirmation at the same hands—the hands of the only Colonial Bishop of the Church of England then in the world.

RETURN TO QUEBEC.

August 31.—Mr. Pangman took me over in his carriage to Montreal. At the Lackenage ferry some rocks were shown to us, appearing above the water, which, as we were told, had never been seen before. The drought and heat of the summer had been almost without precedent; and we found the harvest closed at a season when, in ordinary years, there are portions of it not begun. After crossing this ferry, we soon fell into a plank road for the remainder of our way. The whole distance from Mascouche to Montreal is twenty-five miles. I embarked at six o'clock in the steamer, and at the same hour on the next morning arrived in Quebec.

The review of this journey, in which I had been enabled to keep the whole chain of my appointments made in the spring, and in which I had found many faithful brethren *reaping fruit*, as I trust, *unto life eternal*, and *receiving wages* better than those of this world, in which they experience deficiency enough, is replete with grounds of thankfulness (and thankful, indeed, must I be, if, such as I am, God has deigned to use my own ministrations for good); but it is shaded, also, with many saddening

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thoughts. There must always be a mixture of vexations, discouragements, and difficulties, in carrying on the work of the Gospel in the world; and there are here local causes of depressions, peculiar in their kind. The Church, associated in the minds of men with the crown and empire of Britain, originally encouraged to believe that she should occupy her appropriate footing in the land, and command resources adequate to her task, and invested with a character which often creates expectations to which she would be but too happy to be able to respond, is, taken as a whole, a poor and struggling Church, straining herself to meet, in an imperfect manner, the wants of her widely-dispersed members, and standing in humiliating juxtaposition with the powerful and prosperous establishment of the Church of Rome. The Society for the Propagation of the Gospel, with much help, also, from the Society for Promoting Christian Knowledge, has been, humanly speaking, our hope and stay. We bless God, who raised up such friends; and we learn, that *it is better to trust in* HIM, *than to put any confidence in princes.*

THE END.

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Missions to the Heathen.

No. VI.

REPORT

OF A

MISSION

TO THE

OTTAHWAHS AND OJIBWAS,

ON LAKE HURON.

BY

THE REV. F. O'MEARA.

LONDON:

Printed for

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL;

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1846.

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The Rev. F. O'Meara was appointed by the Society for the Propagation of the Gospel, in 1839, *as a Missionary to the Indians at Sault St. Marie. He was subsequently transferred by the Bishop of Toronto to the Government Indian Mission at Manatoulin Island.*

The following Report was drawn up, and sent home by Mr. O'Meara, at the request of the Society for the Propagation of the Gospel.

79, PALL MALL,
June, 18, 1845.

R. CLAY, PRINTER, BREAD STREET HILL, LONDON.

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MAHNETOOAHNENG, LAKE HURON.

REPORT.

To the Secretary of the Society for the Propagation of the Gospel.

December 26, 1844.

It had long been found, by painful experience, that in attempts made to civilize and christianize the aborigines of this province, the neighbourhood of whites to settlements formed with that view, constituted a serious obstacle to the success of such efforts, and moreover that little could be done toward that purpose while they continued scattered in small villages here and there on the shores of the lakes which stud the province. Under this conviction Captain Anderson, a gentleman who has grown old in the Indian cause, and in whose mind their civilization has ever been inseparably connected with their reception of the Gospel, as taught

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by the ministrations of our apostolic Church; laid before Sir J. Colborn, in 1835, a plan for collecting all the Indians in the province on one of the numerous islands that stud the north shore of Lake Huron, and named this as the largest and best adapted of the group for making the experiment proposed. This plan having met with the approbation of that friend to the North American-Indian race, Captain Anderson, accompanied by the Rev. Adam Elliot, made a progress along the whole northern shore of Lake Huron, in the month of June that year, for the purpose of laying the proposed plan of a general Indian settlement on this island before the various chiefs. With this intention, they started from Penetangweshene, situated near the extremity of the Georgian Bay, and continued their voyage, touching at every point or island where there were Indians to be found, till they arrived at the Sault de St. Marie (Pahwahteng) where they landed, on the 27th of that month. Their exertions were attended with signal success, not less than 400 of the Indians to whom they communicated the proposed plan highly approving of it, and promising to avail themselves of the temporal and spiritual advantages it offered.

With these prospects of success, the above mentioned gentlemen, with Mr. Orr, as schoolmaster, arrived here, to take up their abode permanently, on the 28th of May, 1836; and having cleared a few feet of land, in the midst of the thick forest that then occupied the place of the present establishment,

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planted the standard of the Gospel and of civilization at the door of the wigwam which, for some time, formed their only shelter from the inclemency of the weather. In a short time, they had every appearance of their most sanguine expectations of usefulness being fully realized ; but all their hopes were destroyed, when, in August of the same year, Sir F. B. Head, who had in the meantime succeeded Sir J. Colborne in the government of the province, came to the island to preside at the annual distribution of presents, and ordered these first Missionaries of the Church, settled among the Indians of Lake Huron, to leave the work in which they had so ardently, and with so fair a prospect of success engaged. The Mission buildings, which had been carried on under the superintendence of Captain Anderson, were left uncompleted ; the school which had been gathered together, with much pains, broken up; and the self-denying labours of the Missionary rendered, to all human appearance, abortive; and what was worst of all, an impression was left on the minds of the Indians, naturally suspicious, that both the Superintendent and the Missionary had grossly deceived them.

But the enterprise, though thus abandoned, was not suffered to depart from the minds of those who had begun to carry it into effect ; in June, 1837, Captain Anderson having solicited and obtained permission to complete the buildings that he had, the previous year, commenced, arrived here with workmen ; but, to use his own words, "without Mis-

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sionary or schoolmaster;" however, on Sir George Arthur assuming the government of the province, the above-mentioned gentleman laid his plan of a settlement of Indians on this island before his Excellency, who immediately took it up with an ardour very gratifying to every well-wisher of religion, in general, and of the conversion of the aboriginal inhabitants, in particular; and as the then Archdeacon of Toronto, now Lord Bishop of the Diocese, gave the plan his decided approval and powerful aid, a Missionary staff was soon made up, consisting of Captain Anderson himself as Civil-superintendent; the Rev. C. C. Brough, (now Rector of St. John's, London, Canada West,) as Missionary; Paul Darling, Esq., Surgeon; and Mr. Benjamin Bayly, (now master of the grammar school, London,) Schoolmaster. All of these, with their families, set out from Cold Water, at the eastern extremity of the Georgian Bay, on the 9th of October, and after the most stormy and uncomfortable passage on record among the traditions of voyage on this lake, arrived, on the 30th of the same month, within sight of the Establishment; but owing to a heavy fall of snow, the only object they could discern from their boat, in the direction in which they were steering, was a lurid flame that shot up to the heavens, and served to guide them toward the desired haven. What was their consternation on approaching nearer to discover, that their beacon-light was no other than the flame of the Mission-house, one of the two only houses to which they trusted for shelter from the

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inclemency of a northern winter! However, nowise daunted or damped by this untoward event, nor by the scarcity of provision to which they were obliged to submit, (the vessel on which they had relied for their furniture and supplies having been twice baffled in attempting to reach them, and finally obliged to winter at Penetangweshene,) they set to work at that object which had drawn them from the comforts of civilized life, to this isolated, and then desert, spot.

But the confidence of the Indians had been lost by the sudden breaking up of the establishment, and their minds, naturally suspicious, had been worked on by the zealous emissaries of Rome, with the view of making them regard in no friendly light every attempt for their good, made by the English Government or the English Church. Under these disheartening circumstances, the self-denying zeal of the Missionary was manifested in a way calculated to dissipate the false impression which had been made by the untoward circumstances above related, and he neither spared himself nor regarded the comforts of the domestic circle in comparison with the fulfilment of the ministry committed to him. In the depth of a northern winter he sallied forth on the ice, now in the teeth of a biting north-west wind, and then up to the ankles in melting or melted snow, for the purpose of visiting the Indians all round the northern shore of the lake; and showing them, by the privations he was willing to endure in their cause, that he sought not theirs, but them. It is impossible

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for any one who has not undertaken those Missionary journeys to have an adequate idea of what has to be endured in them. It is not the intensity of the cold, or the snow drifts carried in one's face by the northerly winds, which might be almost compared in this respect with the sandy blasts of the Arabian desert, that forms the worst part of them; it is when these are passed, and the Missionary is about to seat himself on the ground by the wigwam fire, that the worst part of the expedition has to be encountered. The filth and vermin by which he sees and feels himself surrounded are quite sufficient to make him long for the morrow's journey, even though it be but a repetition of the biting winds and blinding drifts which he has already experienced. Still happy would he be, and soon would he forget even these inconveniences if, in most cases, he were received as a welcome guest, and his message listened to with any degree of attention: but the averted eye, the head covered up in the filthy blanket that forms almost their only covering by day and night, and laid down to sleep, are too often the returns met with for the labour endured, and the glad tidings conveyed, by the Christian Missionary. Besides that, the squalid wretchedness, and starvation, that usually surround him, are sufficient to make his heart bleed for the poor creatures, though, in very few cases, can he administer any thing like relief to the famishing little ones of the family. This is a very inadequate description of what had to be endured by that servant of God who preceded me in this Mission;

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but they did not prevent him from persevering in his labour of love, and the consequence was, that he was enabled in many cases partially, at least, to remove the suspicions of those in whose cause he so faithfully laboured. With all his exertions, however, not nearly a tithe of those who, at the time of the first settlement at this place, gave in their adhesion to the plan, consented to receive his instructions.

But yet, by the joint endeavours of the Missionary and those who laboured with him in the same good cause, a small number were induced to settle here, and receive the Christian religion, and they have been gradually, but not largely, increasing up to the present time.

In August, 1841, the Mission was deprived of the valuable services of the Rev. C. C. Brough, as the health of his lady, and the education of a large family, compelled him to seek a sphere of labour in a more genial climate and a more civilized place. The present incumbent was, by the direction of the Lord Bishop of the Diocese, removed from the Sault de St. Marie, where he had laboured among the Indians, under the patronage of the venerable Society, a station which was considered to be not so well adapted to the gathering of the Indians into one community, as this establishment, and was appointed to fill the post which had been so faithfully occupied by his predecessor. In November of the same year, Mr. Bayly, the schoolmaster, followed Mr. Brough to London; and his situation was filled up in the following Spring, by Mr. John Burkitt, who, at

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present, holds it. I am sorry, however, to be obliged to close this short sketch of the history of the Mission, by informing you that the last mail, before the close of navigation, brought an official intimation that the government, who have up to this time supported the Mission entirely, would dispense with the services of a schoolmaster after the 31st day of this present month, and would thenceforth consider the Missionary Clergyman responsible for the onerous duties of that situation. How little the due discharge of these will be consistent with that of those peculiar to his sacred calling, will appear from the details to be given further on in this report; and he therefore fears, that, in case he is not relieved from this additional burden by the sympathy of British and Canadian Churchmen, he will be conscientiously obliged to surrender a charge, in which he feels the deepest and most engrossing interest, but which, under the operation of the late regulation, will become too heavy for any one man. But such is his confidence under God, in the increasing Missionary spirit abroad in Britain, and in this province, that the possibility of his having to leave the flock among whom he now labours, never once occurs to him, for he feels assured that the work which he has in hand is the work of God, who can turn and dispose the hearts of his people, on both sides of the Atlantic, as seemeth best to his godly wisdom, for the promotion of his gospel, and the building up of the Church in this wilderness.

The island on which the Missionary establishment

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for civilizing and christianizing the Indians is placed, is the largest of three which stretch along the notrh shore of Lake Huron, at about fifteen miles distance from the main land. It is about ninety miles in length, and, in its broadest part, about thirty in breadth, but, in some places, it is not more than two miles from water to water; its narrowest part is just at the establishment, where there are but two miles across to the bottom of a deep bay, which comes in from the south. The bay of Mahnetooahneng (Manatoulin), laid down in Taylor's map as Heywood Sound, looks northward, and is barred, as it were, with lofty and well wooded islands, which stretch from point to point across the entrance of it, serving to break the force of the sea from the north; behind these rise the Mountains of La Cloche, at the distance of twenty miles from the establishment, the whole *coup d'œil* being, what an admirer of scenery, on a large scale, would call grand. The particular spot was selected in consequence of the shelter it affords to all kinds of vessels, from the Indian fisherman's bark canoe, to the largest ship that traverses these lakes, and on account of the excellent land in its immediate neighbourhood. Though, if one were to take an impression of the whole from what is seen on landing at the Establishment, it would be set down to be as barren a spot as could well be imagined; on going a few rods from the shore, a fine, rich vegetable soil presents itself, which is capable of producing almost any of the varied fruits of the husbandman's toil. This is a great point in inducing

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the wandering hunters of Lake Huron to settle down to a farmer's life, for, were the soil more stubborn and unproductive, they would soon be disheartened, and give the attempt up in despair. Another advantage which led to the selection of this as a proper place for gathering the Aborigines into one community was, that there are in the interior of the island, several lakes, some of them of considerable size, which, in certain seasons of the year, abound with excellent fish, and all at a short distance from the shore of the great lake, and from the Establishment. Having said thus much with regard to the advantages of the position for the purpose for which it was selected, I am bound to state some drawbacks, which are sometimes complained of to me by my flock. The first of these is the want of a market for the fruits of their industry, which advantage they enjoyed while they resided on the main land, where they could have recourse to white settlements for the sale of what they might manufacture, when not engaged in out-door work. This inconvenience, it will be seen, arises necessarily out of the plan itself on which the settlement was formed, namely, separation of them from the white population of the province. Secondly, the almost total absence of animals of chase from the island. Thirdly, there is no merchant resident on the island, or within accessible distance. This is, indeed, a serious difficulty to our people, as they have no certain way of procuring clothing, &c. even though they be in possession of the means of purchasing what they need.

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Another great drawback to the place, is the want of a flour-mill, which prevents their profiting materially by the capabilities of the soil, for growing wheat by trial: the nearest mill of the kind being at Penetangweshene, a distance of above one hundred and fifty miles from this place.

The people for whose benefit this Mission has been set on foot, are parts of two different tribes of the same nation (the Algonquin.) The names of these tribes are the *Ottahwahs*, who come from that part of this lake which is near Michahlahmackinack, and from Lake Michigan. And the *Ojibwas* or *Chippewahs*, (the latter word being the English corruption of the former,) who inhabit the shores of Lakes Superior and Huron. The affinity of these two tribes is clearly seen by the similarity of their dialects, which are not more different from each other than those of some parts of England are from that heard in the metropolis. Both, in general, understand books in the Ojibwa dialect, and conversation is easily conducted between individuals of the different tribes. And though, in many cases, the modes of expression and even the words differ, yet the structure of both tongues is essentially the same, as, also, are the rules for the inflection of words. The Ottahwah, having been brought up on those rich lands now forming part of the State of Michigan, is consequently a better farmer, and more at home in all the labour connected with that occupation, than the Ojibwa, who, having been brought up on the rocky barren shores of Lakes Superior and Huron,

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is more in his element, while traversing the trackless snows of his native forest, and passing whole days in the pursuit of fur-bearing animals. Thus it is much easier to induce the Ottahwah to settle in one place, and to cultivate the ground for a subsistence, than the Ojibwa, who, having been accustomed to a wandering life from his infancy, finds it impossible for him to continue the whole year in one place.

In their heathen state, the *superstitions of both tribes* are essentially the same, consisting in little more than a worship of terror paid to evil spirits, whom they think able to inflict terrible misfortunes on them, if neglected. There are different forms of this worship—the Metawawen, which, as far as I can gather from accounts given by my people, very much resembles the witches' incantations of which we read in old English story—the Cheesuhkeewen which is somewhat akin to the oracles of pagan antiquity,—and the Sahsahguhwejegawen or sacrifice, which consists in an offering made to the object of their worship of what they most highly esteem, sometimes articles of clothing, and, when it can be had, a living animal. This offering, according to my Indian authorities, is generally followed by a feast, during which the articles, after having been some time laid on an elevated platform, are taken down and distributed among the visitors. These, with certain superstitious observances used in the cure of diseases, seem to be all in the way of religious ceremony that they make use of in their heathen state. But, in connexion with their superstitions,

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I must not omit to mention one, which seems to exert a greater influence on them than any other; when their young people reach the age of eleven or twelve, they are directed, by their parents, to blacken their faces, and fast, until they obtain from their guardian spirit, some dream or vision. Their frame being reduced to a very weak state by abstinence, their minds are easily wrought on, and they invariably imagine that they have the desired dream or vision; and, according to what they think they see then, so is their destiny; and from that time, they make to themselves representations of what they have seen, and keep them by them; and on these pieces of wood they place their trust for deliverance from sickness and death. I have not yet met with an Indian who had not gone through this ordeal in youth. The ideal divinity that figures most in their heathen traditions, is one named Nane Boozhoa, who, they say, claims relationship with man, and also with all the brute creation. To him they ascribe all the blessings they enjoy, such as the simples which they collect for medicines, &c. This divinity they describe as transmigrating, sometimes assuming the body of one animal, sometimes of another, and always leaving the body he assumes as soon as its blood is shed, and seeking another for himself.

The supreme Creator of all things they place in the part of the heavens where the sun is at noon, and others, inferior, occupy the other quarters of the sky. Their idea of an after state of happiness is, as far as I have been able to gather, (for they are not

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very communicative on this point,) that it lies to the west, where all good Indians go after they die, and which, they say, is quite a different place from the white-man's heaven. In connexion with this last subject, I would mention a tradition which is abroad among the Indians, which, I am told by those who have embraced Christianity, is a great hindrance to others joining the Church. They say, that, a long time ago, when the French Missionaries first came among the Indians, many received their religion, and, among the rest, an old man, who some time after sickened, and to all appearance died, but after some time revived again. As soon as he recovered his health, he was observed to return to his heathen ways, and to give up going to church altogether. Being asked the reason of this conduct, he related what he saw during his trance: "I went," said he, "immediately on breathing my last, to the white-man's heaven, where the Missionaries had taught me to look for rest, but the gates were shut against me. I knocked, and there came to the gate one, such as the black-coat used to describe the heavenly inhabitants to be, and asked me what did I want there. I immediately shewed him what I had round my neck (the rosary with a crucifix attached), but he did not open the gate for me. On my asking the reason of my not being admitted at once, on shewing the badge of my Christianity, he told me that this was not the red-man's rest; it was only for the white-man. He, however, directed me to go to the far west, where, he said, the red-man must stay. I then

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set out (continued the narrator), and journeyed along many suns, till at last I came to where the sun sets, and saw those of my own colour enjoying themselves with continual feasting and rest, and my heart was glad that I had at last found the place where I was to dwell; but one of the chiefs came to me, and asked me the same question as I was asked at the white-man's place. I told them I was a red-man, just arrived in the world of spirits, and hoped to find rest and pleasure among my own relations. 'Oh! no,' said the chief to me, 'I cannot admit you here: you gave up the Indian ways long before you left yonder world; you served the white-man's God: go, therefore, to where the white-man's God is chief.' And I was thus left in a very miserable condition ever, till I awoke from my trance. Therefore, I will no more serve the white-man's God, whose place is not for us; I will do as my fathers did, and go to them when I depart hence." This circumstance, say my informants, produced a great defection among the Christians at that time, and still continues, to many, an obstacle to their receiving the truth. . .

All their treatment of the sick is mixed up with magical practices; as, they say, they received the knowledge of simples from the benevolent spirit mentioned above, and, therefore, he must be invoked to assist with a view to their successful application. Like all tribes whose religion consists principally of magic, they are extensively acquainted with the most virulent poisons to be found in the vegetable creation, and are often but too successful in the murder-

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ous use of them. I myself knew a white man, since dead, who, while residing in the Indian country as a fur-trader, was suddenly deprived of his sight by smoking a pipe into which a minute portion of vegetable poison had been introduced by an Indian whom he had offended, and he continued completely blind till his death. But it is with that utter recklessness of futurity, which forms a prominent trait in the Indian character, that the Missionary has chiefly to contend. Even while, with all the earnestness the subject is calculated to produce, he speaks of that which made a Felix tremble on his throne, all his hopes of having made a favourable impression are often destroyed by his being answered with some unseasonable demand for pork, flour, tobacco, Indian corn, or something else equally connected with their present wants. The following anecdote will serve to illustrate this point: While I was residing at the Sault de St. Marie, I was visited by an Indian from the interior, perhaps thirty days' journey from that place. I gave him and his people some provisions, to supply their present necessities, and invited them to come the next day (Sunday), as I wished to give them their dinner, and, after that, to tell them about the white-man's God. He said they should all come; but, at the time appointed, he alone made his appearance, with his face painted in a most frightful manner. I asked him where were his young men. He said that he had not been able to keep them sufficiently sober to come; but, as he himself had promised to come to me, he had not drunk any spirits. After

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he had had his dinner, I began to talk to him of the necessity of embracing the Christian religion, told him of the fall of our first parents, and the redemption of the world by the Son of the Great Spirit, and other subjects which the occasion called forth. I was quite pleased and encouraged, during my discourse, by the seeming anxiety with which he laid the bowl of the pipe that he was smoking on the ground, and the thoughtfulness which the increasing slowness of the wreathing puffs from it appeared to indicate. At last I told him that I had done; and the streaked-faced warrior of the wood stood up with a remarkable majesty, and having, according to Indian etiquette, shaken hands with every body in the room, and handed his pipe round for each to take a puff out of it, he commenced his oration, thanking me for what I had told him of the white man's religion,—it was all very good, and he would think over it by his wigwam-fire during the winter; but what he had been chiefly thinking of, was, that I had been very kind in feeding him, and his people, the day before, and that he, therefore, wished to ask me to supply him, and six or seven canoes full of his people, with provisions for a fortnight of their journey homewards.

I have already mentioned that the Indians are exceedingly suspicious; but this, probably, arises from the treatment they have too often experienced from white people, with whom they have had to do. And the same may be said of another trait that strongly marks their character, namely,—a want of

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sufficient sense of benefits received from white men; for they are apt to think that all white men are as selfish in the objects of their intercourse with them, as are the traders, and it is with difficulty we can induce them to believe that we seek not theirs, but them.

Such are the people with almost all of whom the Missionary at this place is necessarily brought into contact for ten or fifteen days together, at the time of their assembling from all parts of the north shore of this lake, and the adjacent parts of Lake Superior, to receive the clothing and provisions which are dealt out to them by the generosity of the British Government. Till last summer these presents were issued to those resident on the American territory, as well as to those who came from places within the British lines. But a regulation was issued from head-quarters, by which the United States Indians had notice that, in three years from the date of the order, the presents would thenceforth be confined to those who come from *bonâ fide* British land; and, in the summer of the present year, this was for the first time put in force.

In former years the number, annually assembled to receive presents, varied from three to nearly six thousand; but this last summer, 1,878 was the total number of those to whom presents were issued, and from this number may be very nearly calculated the gross population of the north shore of this lake, and the adjacent parts of Lake Superior. Allowing for those who, from sickness or other causes, did not

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come to the distribution, the whole does not probably exceed two thousand two hundred,—a sad falling off from what we are told by old people, who have known this lake for many years back, of the populous and flourishing villages which, sixty years ago, were to be found on many of its points and islands; and were there any annals of preceding generations of this unhappy race in existence, no doubt the comparison of the population, at the time when white men first made their appearance among them with that of the present day, would tell a fearful tale of the ravages that the vices of nominal Christians have made amongst them. And shall the few that remain be suffered to dwindle to annihilation, without a vigorous effort, on the part of British Churchmen, to save from eternal destruction the remnant that is still permitted to exist? To exist, as though a merciful God were, for a little longer, holding forth to the sons and daughters of England's favoured Church an opportunity of, in some measure, atoning for the countless and aggravated wrongs which these people have suffered from those degenerate ones, who came forth from the same fostering bosom of the Church, only to scatter the destructive poison of sin through the wilderness in which they sought a livelihood!

No—I cannot but hope, with a hope bordering on certainty, that, no sooner is it known, through the medium of the Venerable Society, that within the same space in which Rome has her two, and Dissent its three or four emissaries,—the former also

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making preparations to lengthen her cords and strengthen her stakes,—the scriptural and apostolic Church of England has but one Missionary; and his hands about to be much tied up by the Government regulation, to which allusion has been already made,—assistance will be furnished to place us at least on a par, in this respect, with the teachers of error among this people. It is true that, in the account that has been given of them whose cause is pleaded in these pages, there is little or nothing to excite the enthusiasm, which has not unaptly been termed the romance of Missions; and, it is equally true, that, whoever will embark in the cause of the Gospel among them, must expect to be driven back from every other ground of support to the one motive of a constraining love of Christ, and of souls; yet I most firmly believe that that principle will bring forth fruit in the hearts of English Christians, which will, perhaps, stay the destruction of the North American Aborigines, or, if not, save at least a remnant to be to the glory of the Redeemer. That such assistance will not be unattended with a gratifying, though not, perhaps, a very splendid result, what remains to be said of the mission at this place will, I humbly trust, fully show.

Of the number already stated as being the probable amount of the aboriginal population of these parts, about 380 are members of our Church, of whom about 120 are resident in small bands, scattered here and there along the shore, from St.

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Joseph's Island, which lies at the mouth of the river St. Marie, to Bahehwahnah Bay, in Lake Superior; about 180 belong to the village at this place, and the rest are here and there among the Indian villages, or encampments, along the Lake Shore. Perhaps 750 are Roman Catholics, of whom 508 are resident at a settlement, within about seven miles of Mahnetooahneng, and the rest scattered over the Lake Shore. With regard to those resident at the village, under the superintendence of two priests of that church, one of whom is of the order of Jesuits; it is to be observed that they are not the fruits of any recent success of the emissaries of Rome, but are almost all emigrants from a Roman Catholic Mission in the United States, a considerable number of whom were baptized in very early life; whereas, every individual of those included in the number of members of our Church, except, of course, the few infants that have been baptized since the parents embraced Christianity, is the fruit of recent, and very inadequate, Missionary exertion put forth by our Church, and every such individual has been rescued from the darkness of heathenism, or the errors of Rome. The remainder, except a very trifling number of Methodists, still continue heathens, and, therefore, open to any attempts for their conversion which God may put it into the hearts of his servants to make.

The system that has hitherto been pursued in the instruction of the natives, collected into a Christian community at this place, is essentially that set down

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in the canons and rubrics of the United Church of England and Ireland, which the writer has found admirably suited to the wants of a people emerging from barbarism and heathenism, and seeking instruction in the things which, as Christians, it becomes them to believe and to practice. For instance, when a preacher from one of the ranks of dissent commences operations among them, he is obliged to commit the important duty of public prayer to the half-instructed Indian, or half-breed, whom he has engaged as interpreter, by which means, serious errors in faith are likely to be introduced under the sanction of the Missionary, but without his knowledge; or, to say the least, the blessings which the untutored savage is taught most ardently and frequently to pray for, will most probably be those connected with what he shall eat, drink, and put on.

But the Church Missionary has a scriptural and spiritual form already at hand, the fruit of the piety and wisdom of devoted martyrs, and holy confessors of the Church, which, with a little exertion, he will soon be able to read in the native tongue, so as to be understood by his flock. And thus he has the advantage of knowing the sentiments that are uttered to be those of sound and scriptural prayer for blessings, the bestowal of which, on his people, will put them in possession of that which is profitable for all things, having the promise of the life that now is, and also of that which is to come.

The following circumstance will show the advan-

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tage of a scriptural form of prayer, in instructing a semi-barbarous people:—On one occasion, while I was resident at the Sault de St. Marie, I arrived late on Saturday night at an encampment of Church-Indians, with the design of spending the Lord's-day with them. Having conversed on religious subjects with the family, and concluded by reading a portion of scripture and prayer, I rolled myself in the blanket which forms, on such occasions, my only bed, and with my head on a bag of Indian corn, laid me down on the ground by the wigwam-fire to sleep. As I was much fatigued by my journey of about twenty miles over the wintry snows, it was daylight before I awoke the next morning; and the first accents that saluted my ears were those of prayer. The father of the family had assembled all the inmates of his wigwam, and was, on their behalf and his own, sending up to the throne of the heavenly grace words of confession, petition, and intercession: the thoughts, and most of the words, being no other than those he had heard in the form of sound words, in which his minister, though at that time only a beginner in the knowledge of the native language, was able to conduct the public worship of God.

Having said thus much, it is scarcely necessary to add, that all public worship at this Mission is conducted according to the forms prescribed by the Prayer-book; and the Missionary regrets that he is not able to place a copy of that first of all human compositions in the hands of every individual of his

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flock, to be not only their form of public, but their manual of social worship. For, though he has for some time had the various services, in manuscript, in the Ojibwa tongue for his own use in the desk, the Canadian Church has not been able to incur the expense of having it printed. But he trusts that this obstacle to his labours in the cause of the Gospel will soon be removed, as he has been instructed by his respected diocesan to memorialize the Venerable Society for Promoting Christian Knowledge, with a view to obtain such assistance as shall bring about the completion of this good work.

In order to give your Venerable Society, and those under whose notice this Report may fall, an idea of the usual routine of pastoral work at this Mission, I will lay before them an account of the labours of one week. Sunday commences with a Sunday School, in which the Missionary and his wife are the sole teachers, the schoolmaster not being able to render any assistance, owing to his not having acquired the language. This continues from nine o'clock, A.M., till eleven, by which time the Indians begin to assemble for morning worship, which is concluded, by a sermon in the native language, at about one, P.M. At half-past two, the whites, resident on the establishment, assemble for English service, which occupies till four, at which time the Indian congregation again assembles, when there is evening service, and an exposition of scripture by the Missionary in the native language.

On Monday morning, there is another service,

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and a scripture exposition, and the same Wednesdays and Fridays; besides that, the holidays of the Church are kept, by having service, and an exposition of the particular passage of Scripture, set apart for consideration on each such occasion. This last mentioned ordinance of the Church has been found of eminent service in fixing on the minds of the native Christians the passages of Scripture, and with them the characters thus brought before them. Separate services are also usually had for the benefit of the whites on Saints'-days, and other holidays; three evenings in the week are devoted to the instruction of the native young men of the place, in Scripture, history, geography, &c.; and some of them, who have not yet learned to read, and are too much occupied during the day to attend the schoolmaster, receive, on these occasions, lessons from the Missionary. Besides these opportunities of instruction, the people are usually visited in their own houses, two or three hours daily being usually devoted to that branch of pastoral work.

The rubric, that requires communicants to notify to the curate their intention during the week, previous to the administration of the Holy Communion, is acted on, and thus an opportunity, equally delightful and profitable to minister and people, is afforded of examining into the advance in spiritual knowledge of the latter, and pointing out any inconsistencies of demeanour which may have occurred during the past month; and, on the whole, obtaining a more intimate acquaintance with the degree of

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spiritual growth, which has, in that period, been made by each communicant. The establishment of monthly communion commenced after the visit of the Lord Bishop of Toronto to this Mission, in 1842, which was felt by all to be a time of refreshing from on high, and will long be remembered with gratitude by the sons and daughters of the forest, in whose temporal and eternal interests his lordship showed so much concern.

Besides the above-mentioned opportunities of scriptural instruction, afforded in obedience to the rubric of the Church, the natives are encouraged to come to the Missionary to inquire on any subject which may need further elucidation to their minds, and a time is set apart each day (except Saturday) at which he is at home to receive such inquirers. So generally do the more serious avail themselves of the permission, that this forms an important item in the labours of the Missionary,—indeed, preaching would be of little avail, unless it were accompanied by conversational explanation and enforcement.

One or two facts will serve to show the advantage of a constant Scriptural instruction to such a people as those of whom I treat. But, before I mention the particular circumstances which appear to me to be illustrative of that point, I would beg to record the general fact which would seem to bear the same way, that, notwithstanding the untiring efforts of the zealous emissaries of Rome, within the sphere included in this Mission, and their admirable system of having two Missionaries connected with the

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neighbouring settlement, one stationary and the other travelling, not one of those who have since the commencement of the Mission been received into connexion with our Church, has, to my knowledge, either while a catechumen, or after baptism, been moved from his steadfastness, although no inconsiderable number of our congregation are converts from Romanism.

An old Indian woman, one of my communicants, on one occasion went over to the Roman Catholic settlement to visit some of her relations who live there, and, in the course of the day, she called on the priest, who began to extol his persuasion as the only one by which salvation could possibly be had. To enforce his arguments he produced some part of his vestments made of silk and richly embroidered with beads, &c., and displaying it before the eyes of her and her son, who was with her, said, "See, this is my ushwewen (weapon) against the devil, when he comes to attack me." The old woman made no reply to his controversial harangue, but soon left the settlement on her way home; as they walked along, she said to her son, "My son, did you hear what that Blackcoat said about the fine garment that he showed us; he said it was his ushwewen, but it is only made of silk. Our Blackcoat, (clergyman,) tells us of very different and much stronger ushwewen, even the Sword of the Spirit, which is the word of God."

During my absence, last summer, at the triennial visitation, an aged woman, also one of my commu-

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nicants, fell sick of a disease attended with great pain, and which, in a few days, proved fatal. When she was known to be in a dangerous state she was visited by both the priests, accompanied by her Roman Catholic relatives, who joined in using the most earnest entreaties to her to die in the bosom of the true Church, as they styled it; but not all their persuasions could draw a word from this stedfast Christian, which, even they, could construe into an indication of her wavering in her Protestantism; and she frequently professed to those around her her desire to die leaning on the Gospel truths in which she had been instructed since she came to reside at this place.

But not only does Scriptural instruction furnish this people with a powerful defence from the errors of Romanism, it also supplies an effectual antidote to the fanaticism which is abroad in the present day, and has reached even unto them.

I was visited, some time ago, by Shengwokose, (little pine,) a Protestant chief from the Sault de St. Marie; in conversation he told me that he had been very much annoyed during the past winter by the efforts of Baptists and Methodists at that place, (they reside on the United States territory, but extend their operations to our side of the river,) to draw him and his people from their adherence to the Church of England. Among the extraordinary doctrines that had been advocated by the chief of the Baptist Missionaries, was, that the world would surely come to an end early in the ensuing spring.

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But I will give the chief's own words. "The old man came to me just as we were preparing our sugar-boiling lodges, and, having looked very attentively at our work, he said to me, I do not tell you not to make sugar this spring, but this I tell you, that all you make will be of no use to you, for on a certain day in the next month the world will be burned up with fire, and all mankind be called to judgment. I made no remark in answer to what the old man said, but I pondered it well in my mind, and, in thinking of it, I wondered very much at what I had lately heard, for it appeared directly contrary to what I had heard from my own minister's reading the word of the Great Spirit, that no man knows of that day, not even the Son but the Father. However, I came to the conclusion, that, even supposing that what the old man said should turn out to be true, the word of the Great Spirit always says, that there is no harm in being found at one's lawful occupations. So, having finished the preparations for sugar-making, I and one of my young men set off on a hunting expedition some days before the time mentioned by the old man. The day appointed happened to be Sunday, so we did not do anything in our hunting, but rested all day by a fire that we made in the woods; the day continued throughout serene and beautiful, and not the slightest indication of change was to be seen over the heavens. At last the night came, and we laid ourselves down in the snow with our blankets around us, but, for a long time, I eyed the heavens above me to see if any

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change would take place, but the same cloudless sky that was all day, continued at night, and I watched the stars till at last I fell asleep, and in the morning, when I awoke, the sun was already some length in the sky. I awoke my son, and said to him, Come, let us set off, it was all falsehood that the old man told us."

Those heathens, who profess a desire to be instructed in the truths of the Christian faith, with a view to baptism, are first enrolled as catechumens. When they have become acquainted with the leading truths of the Gospel, and have shown, by orderly conduct and regular attendance on the means of grace, that they are sincere in the desire professed by them, they are received into the Church by baptism, three persons being selected from the communicants to be witnesses to the vows made by the person baptized. That those who are thus selected to be godfathers and godmothers are capable of understanding the duties devolving on them, the following instance will show.

Two years ago I received into the Church by baptism two adult Indians, and, as usual, had three of the communicants as witnesses; to these I addressed the admonition to the witnesses contained in the service for adult baptism. Sometime after this, the female who had been godmother at this baptism, told me, at the end of morning service, that she wished to speak to me; on my inquiring what she wished to say, she asked me, did I not remember what I had said to her and the others who stood

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beside such an one at his baptism. I answered in the affirmative. She then told me that she knew of the person for whom she stood having been guilty of a breach of his baptismal vows; and she wished to ask my advice as to whether it was not her duty to go to him and remind him of his vows, and tell him of the sin of what he had been doing. I, of course, highly approved of the proposed step, and the woman consequently waited on the individual, and her christian admonitions were not only well received, but attended with a very beneficial result.

I shall only add one instance more, to show, that the scriptural truths, in which the Indians are instructed at this Mission, exert an influence over those who receive them, which, even in the near prospect of death, gives joy and peace that passeth understanding. The woman of whom the foregoing fact is related, was, the winter before last, attacked with a malady which brought her to the very gates of death. So near did she at one time think her end to be, that she sent for all her children, and other relations, in order that she might take leave of them. I asked her some questions calculated to draw out her feelings at that trying hour. "Are you afraid to die?"—"No, not in the least degree." "Were you always so fearless of death?"—"Oh, no; I was once very much afraid to die." "What makes you different now?"—"I have at this place found the way of life, and therefore I am not afraid." "Is the good character you have constantly maintained the reason of your hope for eternal happiness?"—

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"Oh, no, that is not the reason." "If God were to deal with you according to your doings what would become of you hereafter?"—"I should be cast in hell?" "What then will deliver you from destruction?"—"The Blood of the Son of God." She recovered from this attack, and is still alive, adorning the doctrine of God, her Saviour, in all things.

Having thus stated the grounds for belief that the great Head of the Church has not withheld his sanction to the Missionary labour already performed under the auspices of our Church, as well as for confident hope that a corresponding success would attend further and more extended exertions in the same cause, I shall conclude by briefly stating the wants which are most felt as hindrances to the progress of this good work.

The first and chief thing needed is *clerical aid.* I would only add that our opponents, both Romish and Dissenting, proceed on the scriptural rule of having two or more labouring together, and perhaps no where is the want of such an arrangement more felt than at this Mission. Shut out during the winter months from all possibility of seeing and conferring with his clerical brethren, and during summer having to encounter a dangerous voyage of five or six days before he can arrive at the nearest station where a clerical brother is located, the Missionary is utterly precluded from the aid which brotherly advice and sympathy would afford.

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The next want is that of a *suitable building to be devoted to sacred purposes*, there being, at present, nothing better than a log school-room, of very inadequate size, and, of course, utterly destitute of the decencies, not to say adornments, which befit the place where prayer is wont to be made. The want of room is felt at all times, but more especially at the period of the annual assemblage of Indians to the issue of presents at this place, when not one-half of those who would otherwise attend on the means of grace can be accommodated.

Of the *want of books*, which is the only other that I would mention at present, I have spoken above.

Praying that the Great Head of the Church may abundantly bless the labours of your benevolent Society for the spread of His Gospel in the world,

I am, &c.

FREDERICK A. O'MEARA.



R. CLAY, PRINTER, BREAD STREET HILL, LONDON.

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Missions to the Heathen.

No. XIII.

SECOND REPORT

OF A

MISSION

TO THE

OTTAHWAHS AND OJIBWAS,

ON LAKE HURON.

BY

THE REV. F. O'MEARA.

THIRD EDITION.

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79, PALL MALL.

August, 1846.

LONDON:
R. CLAY, PRINTER, BREAD STREET HILL.

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MISSIONS TO THE HEATHEN.

Mahnetooahneng, Nov. 11, 1845.

My Lord,—I beg leave to lay before your Lordship an account of my missionary proceedings, from the latest date of my last journal, to the 1st of the present month.

October 16, 1844.—In the course of my visiting to-day I met with a heathen Indian, father-in-law of one of my communicants, who has just arrived from the United States territory, and is yet undetermined whether he will settle here or not. The reason of his leaving the Americans he tells me is, that his son was lately seized by them and sent to one of their towns to be tried for murder; the true account of which was, that the young Indian being in some way insulted by a white man, drew his knife and plunged it into his breast. As soon as his son was taken away, the Indian determined to leave the American soil, without waiting for the result, as he

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could not bear to see his son hanged. I, of course, endeavoured to point out the advantages he would enjoy by taking up his abode permanently at this place, which he promised to take into consideration.

October 17.—On my way to visit a sick woman, I met with an accident which might have been serious, but, by the preserving care of my heavenly Father, I was only confined two days by the effects of it, and even then I was able to go through all those parts of my duty which are usually performed within the walls of my study.

October 18.—The first indications of approaching winter in a furious storm of wind, accompanied with snow.

October 20, *Sunday*.—All the usual Sunday services, viz., two in the native language, and one in English, besides a Sunday-school.

October 21.—My evening class increased by the addition of two young men. This class takes about two hours every second evening.

October 24.—Meshequaunga, a baptized Ojibwa chief, whose tribe are still heathens, residing at the entrance of Mahnetooahneng bay, arrived here today, and gave me a sad account of the people of whom he is chief. He said he had been at the traders' house, and had seen there a large heap of Indian corn, which had been procured from the Indians chiefly for whisky; these people generally come here, early in the winter, in want of every necessary, and are sometimes literally starving, while, if they took care of their produce instead of bartering

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it for poison, they might be comparatively comfortable and independent.

October 27, *Sunday.*—All the services as usual, but the English service was unusually thinly attended, owing to the circumstance of Capt. Anderson and his family arriving just as the bell rang for prayers. Saw Capt. A. in the evening, and was much astonished when he told me that the schoolmaster is to be dismissed, but it being Sunday, I did not, of course, ask for particulars.

October 28.—I, this forenoon, received an official letter from the superintendent at this place, informing me that it is his Excellency the Governor-General's desire, that the office of school-master should, in future, be discontinued, and his duties be transferred to the clergyman. Immediately on the receipt of this letter, I began preparing communications on the subject to the Bishop and the Government.

October 29.—Despatched my letters, both public and private, by the bateau that brought Capt. Anderson and his family up.

November 3.—Being the first Sunday of the month, the sacrament of the Lord's Supper was administered, both at Indian and white services. Began to take up a collection from the white communicants, the proceeds of which will furnish wine for both congregations, the surplus, if any, to be applied to the relief of the most necessitous among the Indians.

November 22.—Was this evening interrupted, while engaged with my evening class, by the arrival

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of a packet of letters from Penetanguishine. Among those for me is one from the secretary of the Venerable Society for Propagating the Gospel in Foreign Parts, asking for a report of my Mission, and of the habits, superstitions, &c. of the people among whom I labour. It is truly gratifying to find, when the Government seem likely to withdraw much of the assistance hitherto afforded to the work that I am engaged in, the Venerable Society is endeavouring to stir up a missionary spirit among Christians in Britain, on behalf of the Aborigines of this province.

November 23.—This forenoon I called on Captain Anderson, with whom I had a long conversation on the state and prospects of the Mission at this place.

November 24, *Sunday*.—All the services, &c. as usual. At evening service I baptized two young persons and two children, the former the children of an Indian of the Monominie tribe, who is himself only a catechumen, but expressed great anxiety to have his children received. This, the admirable provision of the Church enables me to do, the sponsors being taken from the communicants. Both these young persons have been for some time under instruction.

The Indians were much interested in the progress of the eclipse of the moon, the cause of which I explained to them some evenings ago, by the aid of some astronomical plates.

November 26.—Having found it necessary from the great interruption of other engagements, which

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I experience from persons coming to ask questions on religious subjects, to appoint a particular hour of the day, when I will be at home and disengaged from other business, I was much struck with one of the points on which instruction was sought in this way; namely, how is humility to be attained? I told the person who asked me this question, that the best way I knew for attaining that rare Christian virtue was, to have continually before our eyes our own state by nature as ruined, helpless sinners, and the love of Christ, whose merits and death are mighty to save to the uttermost all that come unto God through him.

November 27.—Much of my time this week taken up conversing with the native communicants, preparatory to the administration of the Lord's Supper on next Sunday, being the first Sabbath in the month.

November 28.—An Indian woman applied to be admitted to a participation of the Lord's Supper, but from the following circumstances, I thought it my duty to refuse her.

She had been confirmed in 1842, and went on very steadily as a communicant for some time, but the summer before last, she was induced to leave this settlement, and to go to Owen's Sound, where she returned to the use of intoxicating liquor, and otherwise behaved in a manner unworthy of her Christian profession. Not finding the settlement at Owen's Sound to answer her expectations, she returned to this place last summer, and though she

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has not been guilty of any intemperance since her arrival, yet, I did not think that she manifested sufficiently repentance for her past misconduct, and therefore thought it expedient, both for her own sake and for the sake of the other Indians, to refuse her this time. I had much conversation with her on the subject, and told her that as soon as she manifested repentance for her departure from the right way, she should be again admitted to former privileges.

December 1.—Administered the sacrament of the Lord's Supper, both at Indian and English services. The Indians having now all returned from their fisheries, and settled down for the winter, the attendance both at service and Sunday-school is pleasing, and thus it usually continues till the sugar-making season, when they separate again. The winter is the only season during which we can reckon on having all the Indians about us, and in regular attendance on the means of grace, for at other seasons there is always something to draw away a portion of them, with their families, from the village; this is to be regretted chiefly on account of the young, who, by their irregularity in attendance on school, lose much ground, and consequently make slow progress.

December 2.—Finding that the Indians who usually winter in the Ojibwa village have arrived, I spent the visiting portion of the day among them. These Indians generally spend the summer in different encampments on the lake shore, and when they have made their fall fishery, come to stay at this place,

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where they continue till the sugar season. They attend the services, and their children go to school, during their stay; some of them have been baptized, but others of them are still heathen, but listen willingly to the instruction given them.

December 7.—I have been much interrupted in my usual engagements since the fall by an affection of my eyes, for which the doctor prescribes abstinence from study, particularly by candlelight, and avoiding exposure to cold and damp winds; and this considerably retards my operations, both in translation and out-door pastoral visiting.

December 8, *Sunday*.—All the usual Sunday services. The Sunday-school increasingly well attended, but both this and the day-school would be better attended, were there any means of providing a small stock of warm clothing, to be given to those children who are kept at home for want of it. I have brought the matter before some of my friends in Ireland, through whose means I hope something may be done in this way.

December 10.—One of my communicants came to me to-day to talk on religious subjects. She complained of her own slowness in comprehending and retaining in her mind the things which she hears in church. I directed her to pray constantly to God for the guidance of his Holy Spirit, who is promised to all that earnestly seek him, to guide them into all truth. As she was much distressed, I told her that salvation was not promised to a certain degree of understanding, but to an humble fruit-bearing faith

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in the finished work of Christ, as the only cause of the sinner's pardon and acceptance as righteous before God. Such conversations are most useful to myself, in that they show me more plainly the necessity of constant prayer to God for his blessing on my ministrations to this people.

December 12.—An old woman who wishes to have a young heathen girl, a relative of her husband, baptized, with a view to her being married to one of the young men at this place, came to me with the girl. I told her that as the girl was an adult, and had only just come to the Mission from her heathen friends, I could not baptize her till she had received instruction, but I would put down her name as a catechumen. It is one of the difficulties of a Mission among the heathen to keep the baptized young people from forming connexions with the unbaptized. The same may be said at this place of connexion with Roman Catholics.

December 15, *Sunday.*—All the services as usual.

December 16.—This evening a young man, who has for some time attended my evening class, remained after the rest had left, and said he wished to talk with me, for that he had been for some time back thinking of what he had heard about the necessity of being in earnest in the concerns of his soul, and he wished to ask me what he must do to be saved. I answered him in the Apostolic words, "Believe on the Lord Jesus Christ, and thou shalt be saved." Spent a considerable time with him,

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explaining more fully the way of salvation. To all that I said he listened with the greatest attention. I appointed another evening for more conversation with him on that all-important subject.

December 17.—I had a very pleasing instance of the power of Divine truth on the mind even of a savage, in enabling him to detect falsehood by comparing it with the word of God. One of my people came to me to tell me of an error held by an Indian residing at this place, who came from the Methodist settlement of Owen's Sound, where he got an idea which he is endeavouring to propagate among the people here,—that by fasting a certain number of days, any one might see God and a vision of heaven. "When this Indian came to my house," said the person who came to me, "he endeavoured to draw away some of my children; but when I heard what he proposed to them, I thought it over in my mind, and compared it with what I had heard of God's book, and thus I found that it could not be true, for the Scripture tells me that spiritual blessings are not to be purchased by works, but come only by the free gift of God; and the Scripture also tells us that no man hath seen God at any time."

December 20.—Engaged for a considerable portion of the day in pleading the cause of some Indians who came here late in the fall, and are in a very destitute condition. I succeeded in procuring a good deal of provisions, both from the white people and the Indians.

December 22, *Sunday.*— All the services as

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usual. Sunday-school well attended. At evening service baptized the son of one of the communicants.

December 25, *Christmas-day.*—Two morning services—one for the Indians at eight o'clock in the morning, and another at eleven for the whites; at each of these services I administered the sacrament of the Lord's Supper. In the afternoon we gave a feast to the Sunday-school children, who on this occasion mustered about forty in number.

December 26, *St. Stephen's-day.*—Had the usual services for the day; a very good congregation of Indians assembled at morning service.

December 29, *Sunday.*—All the services as usual.

January 1, 1845.—Indian service in the morning, and white service in the afternoon; at noon the Indians had a feast give them from the public store, according to custom.

Sunday, January 5.—Being the first Sunday of the month, I administered the Sacrament of the Lord's Supper at both services.

January 6, *Epiphany.*—Two services, one for the whites, and another for the Indians.

January 7.—Began to take charge of the school, which is given up by Mr. Burkitt, in consequence of the discontinuance of the office of schoolmaster by Government; six or seven hours being the least that a regard for the progress of the children will allow me to devote to them, in addition to my own peculiar engagements, make the labour very severe. As to the improvement of the children, I am sorry

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to say it is by no means commensurate with the money that has been laid out for that object by Government. This appears to me to arise from various causes; First, the ignorance of the master of the language of the children, which precludes all possibility of the children being brought to take an interest in the engagements of school; indeed, so much stress am I disposed to lay on this subject, that, had I the selection of a person to undertake the duties of schoolmaster to the Indians, I would make it a *sine quâ non*, that he should, from the very outset, give his entire energies to the work of learning the language; for, it is obvious, that, till the instructor and the instructed understand each other, nothing of consequence can be done in the way of education. Secondly, and arising from the former, the absent children are not sufficiently visited by the schoolmaster, or the cause of their absence inquired after. Though this is not a part of the duty of a schoolmaster among white people, it forms a very necessary part of the duty of one among a people such as those for whose benefit this Mission has been established. The savage has little or no authority over his children, and, even when partly civilized and Christianized, can with difficulty be made to understand the duty of using compulsion with them. Thirdly, the irregularity of the children, owing to their being obliged to accompany their parents to their sugar bushes, &c.; and lastly, the state of Mr. Burkitt's health, which has prevented his giving as much time to the school as

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I think it requires. All these causes have combined to produce the present unsatisfactory state of that important part of the Mission.

January 12.—The services as usual. Having lately seen more plainly than ever the evil of a book such as the Methodist Hymns being in the hands of my people, after the more public and fatiguing labours of the day were concluded, I tried what I could do at translating some of the Hymns and Psalms from our own collection. I succeeded in this, my first essay in that kind of work, so as to encourage me to proceed in the translation of a small collection to be appended to the Prayer Book.

January 13.—The Indians left in a body for the woods, in order to make a beginning themselves, of what they have, in vain, at different times, and in different ways, endeavoured to obtain from the Government, a church. According to the dimensions given to the Indians for their guidance, the proposed building will contain between three and four hundred persons. The people, in commencing this work, do so in reliance on the assistance of their white brethren, who know, by experience, the privilege of having in their midst a house of prayer set apart, within whose sacred walls the word of God is faithfully preached, and the sacraments duly administered; for they cannot hope, without such assistance, to carry it beyond the frame, and I have considered myself justified in encouraging that reliance in them, feeling, as I do, quite sure that they will not be disappointed.

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January 20.—Express arrived, bringing letters with the agreeable intelligence, that the Bishop's remonstrance to the Government had had the desired effect, the obnoxious order being rescinded; the governor's secretary stating, that that order had been made in consequence of a misapprehension on the part of His Excellency as to the real extent of my duties.

January 27.—Mr. Burkitt resumed the charge of the school.

January 28.—This morning, three of the larger boys in the school refused to comply with the rule of the school, which requires each boy that is able to read to have a verse from the Faith and Duty of a Christian by heart, on entering the school in the morning. They assigned as the reason of their refusal, that Captain A—— had told them not to learn anything in the Indian language to be said in school; persisting in their refusal, they withdrew from the school.

In the course of visiting, this afternoon, I found a wigwam in the woods, which, on entering it, I found to be occupied by the wife of one of our people. I asked her where was her husband, to which she answered, "In his own house;" on further inquiry I found that she had left him after some domestic quarrel. I spoke to her on the evil of such a course, reminding her of the vows that she had taken on herself at her marriage.

January 29.—The boy who first left the school yesterday, returned to-day, declaring his sorrow for

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having been so foolish, and his readiness to comply with the rules of the school in future. The other two returned shortly after.

January 30.—Left home this morning to see some Indians who are at Chettahwaheguneng, a bay on the south side of the island. I found but one of the families that I was in search of, but stopped some time at a Potahwottamie village, where I spent most of the day in conversing with the Indians, and returned home in the evening, crossing the island from south to north, by a road which the Indians have made, in passing to and from the south bay in quest of fish, and bringing home to their families what their skill in spearing through a hole in the ice has procured for their subsistence. In the evening I had a long conversation with an Indian of this place, who having had some dispute with his wife, wished me to undo the knot which my predecessor had tied, in order that he might be at liberty to marry another. I recommended him to be more kind to his wife in future, as there is no possible means of his being released.

A good deal taken up this week in conversing with the communicants, on subjects connected with the due reception of the Lord's Supper.

February 2.—Attendance at the Sunday-school to-day forty-three. Average for the past month thirty-four. Administered the Sacrament of the Lord's Supper to whites and Indians, at their respective services. This being the second Sunday since the Bishop's Pastoral Letter, directing a

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collection to be made in aid of six destitute clergymen, came to hand, having given notice last Sunday, I preached to-day an appropriate sermon, and the sum of eleven pounds fourteen shillings was collected among the white residents; I did not apply to the Indians, as they have nothing to give but their prayers and good wishes.

February 5, Ash Wednesday.—Though the bell was rung at the appointed time for service, only one (the nearest resident to the mission) appeared; the reason of this was a violent storm of wind and snow; the drifts were so high that I failed in my attempts to get out to my usual visiting.

February 9, Sunday.—All the services as usual.

February 13.—Left home to visit some Heathens who are wintering on a small island between the establishment and the main-land. Arrived at the Indian encampment at about two o'clock; hearing from the Indians that there was another camp at some distance, which I would be able to reach before night, I went on; but on arriving at the point which they had named, I found no camp, and saw the tracks of the Indians, who had lately removed to some other place; with difficulty I succeeded in getting back to those on the island before dark; I talked to them for some time on the importance of attending to the concerns of their souls, and told them of the means which God has provided for all men, without distinction, that they might not perish, but have everlasting life; they

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seemed very attentive while I spoke, which is by no means generally the case.

February 14.—In returning home I was overtaken by a very heavy snow-storm, which not only destroyed all traces of the path on the ice, but also prevented my seeing more than a few feet before me. I followed the Indian boy whom I had with me, but soon found, by attending to the direction from which the snow blew in my face, that we were going out to sea. I therefore changed my course, guided by the wind, and went on for some time, quite uncertain whether I was right or not; at last, a momentary cessation of the snow enabled me to see the land, in the direction in which we were going, and in a few minutes after we were close to the establishment.

February 16, *Sunday*.—All the services as usual; there were forty-three children in attendance on the Sunday-school to-day. A Roman Catholic chief came to see me after service, with whom I had some interesting conversation on religious subjects.

February 18.—Heard to-day from good authority, that since the Jesuit came to the Roman Catholic village, great exertions have been made, by both the priests, to get a footing at this place; they have gone so far as to apply to Government for leave to build a church, and establish a Roman Catholic village here, to both of which projects Captain Anderson is opposed, as the settlement of the island was made from the first on the principle of having the different religious persuasions located in different parts.

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February 19.—Left home this morning for Chetuhwuhegunneng, with the intention of seeing some of the Indians from this place, who are there fishing, and returned in the evening.

February 23, *Sunday.*—All Sunday duties as usual.

February 26.—Left home this morning on a journey in the direction of the main-land, but finding that, in consequence of a thaw which we have had for some days, the ice is not fit to be walked on, I was obliged to return.

February 27.—There having been a considerable frost during the night, I left home a second time on my proposed visit to the north shore; stopped on an island where a number of Indians generally encamp during the winter, but found nothing of them but the poles of their wigwams. I went on till I came to another encampment, where I found some lodges, and stopped and conversed with the inmates for about an hour and a half, and then proceeded on my way, intending to reach the Hudson's Bay Company's house before night, which I accomplished.

February 28.—Left the Company's house after breakfast, to go to an Indian encampment about five miles further on, where I spent the day conversing with the Indians, and endeavouring to lay before their minds the advantages, both temporal and eternal, which would arise from their embracing the Christian religion. Returned to the Company's house in the evening.

March 1.—Left for home early this morning,

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hoping to arrive at the establishment in the evening, so as to be ready for the morrow's (Sunday) services; but in consequence of a heavy fall of snow, which continued all last night, my dogs could with difficulty draw the empty cariole; and the walking was so bad, that night came on when I was still twelve miles from home, and I was obliged to sleep in the snow.

March 2, *Sunday.*—Left my encampment at about three o'clock in the morning, and reached home before sunrise. All the services as usual. Administered the Sacrament of the Lord's Supper, both to whites and Indians.

March 10.—Made a short excursion to visit some Indians who are making sugar on the other side of the bay, a distance of about six miles. Spent the day with them, and returned home in the evening.

March 11.—Having lately heard from the Saut St. Marie that the Papists and Dissenters have been making great efforts to draw away our people there, I thought it would be well to write to them, to acquaint them with my intention of visiting them early in the spring. With this view I left for La Cloche, knowing that the Company's last express for the season would soon leave that for the Saut. Arrived at the Company's post in the evening; learning that the express is to leave to-morrow morning, I wrote a letter to Shengwokore and his band.

March 12.—Having seen the express off for the Saut, I left La Cloche for home, accompanied by

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Mr. Buchanan, the gentleman in charge for the Hudson's Bay Company.

March 16, *Sunday.*—All the services and other duties of the day as usual.

March 19.—An express arrived to-day from Penetanguishine, by which I had a letter from the Governor's secretary, in which he informs me that His Excellency had been pleased to express his satisfaction at the account of my visits to Indians residing on the north shore of the lake, and in other places, apart from the establishment at Mahnetooahneng, which account I had made out, and forwarded, in compliance with the desire of His Excellency, expressed in a former letter from the civil secretary.

March 21, *Good Friday.*—Indian service in the morning, well attended, and English service in the afternoon.

March 22.—Engaged in conversation with the communicants, preparatory to the administration of the Lord's Supper to-morrow.

March 23.—*Easter Sunday.*—Administered the Sacrament of the Lord's Supper at both services.

March 24.—Had made preparations for another journey among the Heathen, which I had purposed setting out on this morning, but was prevented by a fit of illness, which continued for some days, and by the time I was sufficiently recovered to undertake the journey, the ice had become so bad that it was dangerous to venture any distance on it.

March 30, *Sunday.*—All the services as usual.

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Indian service not very well attended, in consequence of the bad state of the roads from the sugar camps, and the rain which fell heavily all day.

From this till the Indians came in from the sugar camps, my engagements were uniform. In the morning, whenever the weather permitted, I left home to visit the Indians in the bush, and in the evening revised the translation of the Prayer-book, and translated some Hymns or Psalms.

April 6, *Sunday.*—All the Sunday duties as usual.

April 13, *Sunday.*—All the Sunday duties as usual.

April 16.—One of the workmen brought me a letter which he had received from a brother of his in Toronto, in which he endeavours to convince him of the truth of Millerism, which the writer of the letter has himself embraced; and begged that I would give him such information on the subject as would guide him in his reply. I promised to draw up in writing some observations on the subject which would answer the purpose. The letter of the deluded young man was a striking evidence of the fearful advantage that fanaticism possesses in the gross ignorance of the multitude that it seeks to delude.

April 20, *Sunday.*—All the services as usual.

April 22.—The first arrival from Penetanguishine, by open water, this year.

April 26.—Two Indians of the Monominie (wild rice) tribe, who with their families have been some time under instruction as catechumens, came to me to-day to tell me that they intend leaving to visit

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their friends in the Monominie country in the spring, and wish to be baptized before they go. I spoke to them at considerable length on the importance of the vows to be undertaken at baptism, and desired them to consider well with themselves whether their minds were made up to endeavour to abide by those vows.

April 27, *Sunday*.—All the services as usual.

May 1, *Ascension-day*.—Indian service in the morning, and English in the afternoon.

May 2.—Spent part of the day in conversation with the Indians whom I purpose baptizing to-morrow.

May 3.—This morning at Indian service I baptized the two Indians above mentioned, they having professed a desire to live according to what they have heard in the preaching of the gospel. Their object in going among their relations is to induce some of them to come and settle here with them; but I have not much hope of their succeeding, as the late arrangements of the British Government preclude the possibility of their obtaining the privilege of sharing in the presents, and by leaving the American territory they forfeit their share of the yearly payments for land. The refusal of presents to future emigrants from the United States is likely to prevent any considerable increase of our present population, for some time at least.

May 4, *Sunday*.—All the services as usual.

May 6.—Left the island at about ten o'clock, A.M. for La Cloche, there to await an opportunity of going

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on to the Saut Saint Marie; when about half way, the most dangerous accident that can occur in canoe-travelling happened to us: the mast and sail all together went overboard, while we were sailing with a strong wind; but the canoe was saved from upsetting by means of the skill of the Indian who was at the helm. Reached La Cloche at a little after six P.M. I was detained at the Company's post for a week before any opportunity occurred, during which time I occupied myself in revising the translation of the Prayer-book, and conversing with the Indians who came out from the hunting-grounds and sugar-bushes.

May 12.—This afternoon a small trading-boat from Goderich passed on its way to the Saut, and in it I took a passage. I was especially pleased at this opportunity, as the owner of the boat was likely to call wherever there were Indians. We sailed all night; at about midnight, or a little after, I was wakened by a shock as of the boat striking violently on a rock, which, on getting up, I found to be the case, the man at the helm having fallen asleep; had the wind been high at the time, the consequences would probably have been serious; but as it was providentially quite calm, the boat sustained no injury.

May 14.—Arrived at Missesahga, a place on the mainland, about half way between Mahnetooahneng and the Saut, where there is a waterfall, at which the Indians assemble at this season to spear sturgeon. We were detained at this place by the wind for three days, during which time I endea-

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voured to draw the attention of the Indians whom I saw to the advantages of Christianity and civilization; but to such an extent are they supplied with ardent spirits by the traders, that I could scarcely find one who was in a state to comprehend what I said. I considered myself happy in meeting a canoe which arrived at Missesahga a few hours before we left it: with these Indians I had an opportunity of conversing before they had time to get any spirits from the traders. I especially addressed myself to a woman of the party, who last fall lost her husband, who, being quite drunk, had fallen out of his canoe close to land, and was drowned; his wife, who was in the canoe with him at the time, having been too much intoxicated to render him any assistance. I addressed myself to her feelings on the consequences of sin, and thought that had made some impression, but in a few hours I saw her quite drunk on the bank of the river, as we sailed down on our way: so completely does this accursed traffic in ardent spirits bar up all way of access to the minds of the poor infatuated creatures, who are the victims of the *auri sacra fames* of the fur-traders. Is there no way by which this undisguised breach of the law forbidding the sale of spirituous liquors to the Indians can be prevented?

May 16.—Left Missesahga at sunset, and sailed all night.

May 17.—At daybreak we were close to St. Joseph's Island, and after breakfast, the wind springing up in our favour, we arrived at the Saut

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at a little after sunset, where I was hospitably received by Mr. Ballenden, the gentleman in charge at that place for the Hudson's Bay Company.

May 18.—*Trinity Sunday.*—At eleven o'clock I had service, and preached in English, the Indians, to whom I had sent notice of my arrival, not having yet come up from Garden River. As soon as they came, I had service, and preached in Indian, appointing another service to be held to-morrow morning.

May 19.—Had service for the Indians, and baptized two children. After service I spoke to them on temporal matters, viz. their coming to reside on the Mahnetoolen Island, on which subject they had promised to give me a final answer this spring. I showed them a letter that I had received from the Governor-General's Secretary, expressing his Excellency's concurrence in the opinion which I entertain as to the expediency of their removal.

May 20.—Left the Saut for Garden River, where I had appointed again to meet the Indians. I spent the day in conversation with them, particularly on their removal to Mahnetooahneng; most of them, among whom the chief was the foremost, promised to go; some said they would remove in the summer, others that they would leave the Saut next spring, and a small portion of them said that they would not say any particular time, but if the others settled finally at Mahnetooahneng, they would not stay behind. Concluded the day with Divine service, and baptized a child. Returned to the Saut in the evening.

May 23.—Left the Saut in a steamer for Macki-

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nah, *en route* to Toronto, in order to make arrangements for the printing of the Prayer-book, &c. Arrived in Mackinah about a quarter of an hour after a steam-boat had left that for Buffalo, and the next one for the same place cannot be in less than twenty-four hours.

May 25, *Sunday*.—The steamer which was due yesterday evening did not arrive till this morning, and of course I could not proceed in her, but must wait for that which is expected to-morrow. During my stay I enjoyed the company and conversation of the Rev. Mr. O'Brien, with whom I became acquainted seven years ago at Detroit, and who has been for some time chaplain of the garrison at Mackinah. I have been in the habit of recommending my people to his care whenever they have occasion to go to that place, and have reason to feel thankful to him for his kind attention to them. Preached for Mr. O'Brien at morning and evening services.

May 26.—Left Mackinah on board a steam-boat for Buffalo.

May 27.—Arrived at Detroit, and immediately waited on the Bishop; I wished to ascertain from him what he would do towards the Indian Prayer-book, as my translation could, with a few alterations, be adapted to the Indians in his diocese, speaking the Ojibwa or Ottahwah languages; but found that he had himself procured a translation of part of the service into that language, which he had caused to be printed, and which has been for some time in use.

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The Bishop gave me two copies of this work, which is in the form of a small pamphlet, and though on the title-page it professes to be a translation of the Morning and Evening Services, contains only the Morning Service, the Litany, and the Ten Commandments, to which are added a few hymns taken word for word from Peter Jones's Collection. On looking over the work I find it very carelessly done, and in many places a total misrepresentation of the spirit and meaning of the Liturgy; for instance, the verse Daniel ix. 9, 10, at the opening of Morning Prayer, is translated as if it were a prayer. The Absolution is also made a prayer of, or rather an unintelligible mixture of prayer and exhortation. Where the word circumcision occurs in the Litany, it is translated so as to make the supplication run thus, "By the cutting of thy forehead."

May 29.—Reached Toronto.

June 24.—Having arranged satisfactorily all the matters on account of which I came down, I left Orillia on my way up to the island.

June 25.—Went on shore at a small island in Lake Huron, between Coldwater and Penetanguishine, in the expectation of seeing some heathen Indians, who are usually to be found there, but on this occasion, though the fires were in their temporary huts, no Indians were to be found.

June 29, *Sunday.*—Encamped all day at a village inhabited by heathen Indians at the Sandy Islands, (Wahsahkooseng,) about forty miles to the north-west of Penetanguishine, on the way to Mahne-

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tooahneng. I spent the day in conversation with the Indians, endeavouring to draw their attention to the concerns of an hereafter state. While we were at this place, though it was Sunday, some of the Indians were engaged in making canoes. Those who dwell in a Christian land, and are accustomed to see the Sabbath honoured, at least by a discontinuance of usual week-day labours, cannot imagine what one feels when among heathens, and seeing them continue their work as on other days. What a blessing is even the outward observance of the Lord's day, even though it is to be feared that in the majority of cases it is merely superficial!

July 4.—Arrived at Mahnetooahneng after a protracted passage of ten days from Coldwater.

July 6, *Sunday*.—All the Sunday duties as usual.

July 7.—Had some interesting conversations with some of my people, which gave me great pleasure, as they induce me to believe that a real concern for the salvation of their souls is abroad among them. One of the individuals whose conversation pleased me so much was baptized last summer, and spent last winter about Goderich and Sahgeen; he told me that the Methodists at the latter place had been very urgent with him to receive the Lord's Supper at their hands, but this he absolutely refused to do, saying, that whenever his own minister thought it was time, and that he was fit to receive that ordinance, he would gladly do so, but not from them, but from his own minister. I was glad to find that he had made good use of the books I had given

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him, for, on questioning him, he appeared to be well acquainted with their contents. He expressed a wish to become a candidate for Confirmation.

July 8.—Assembled the Indians this morning, and after service addressed them on the subject of Confirmation, explaining to them the nature and importance of that rite, and exhorted as many as had not come forward at the last Confirmation, as well as those adults and young persons who have since been baptized, to make up their minds to be in earnest in the all-important business of the salvation of their souls, and to come forward for admission to the enjoyment of the full privileges of the Christian church at the approaching visit of the Bishop to this place.

July 10.—Resumed my week-day morning services.

July 13, *Sunday.*—Administered the Sacrament of the Lord's Supper at Indian and English services, and at the former baptized two children.

July 15.—After morning service to-day I took down the names of those who wish to become candidates for the rite of Confirmation, and appointed to meet them at my own house every alternate morning, in order to their receiving instruction preparatory thereto.

July 16.—In conversing with the candidates for confirmation to-day and throughout, I took the Baptismal and Confirmation services as the ground-work of my instructions, in order that they might fully comprehend the meaning and importance of the renewal of the promises of the former made in the

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latter ; concluded always with prayer. The weather at this place has been for some time excessively hot. During this warm weather I employ the mornings and evenings in my pastoral engagements, and the heat of the day in preparing my Indian manuscript for the press.

July 20, *Sunday.*—All the Sunday duties as usual.

July 21.—One of the heathen Indians from Shegwunandod, who occasionally resides at this place, came to me and expressed a wish to be baptized forthwith ; I of course told him that that was impossible, till he shall have received particular instructions, with a view to his receiving that ordinance. I talked to him much on the subject, and appointed to see him again the same evening.

July 22.—The Indians, assisted by the workmen of the establishment, raised the porch and steeple : it was happily finished without the slightest accident.

July 26.—An artist from Toronto arrived here on a professional tour of the Lakes, for the purpose of obtaining sketches of Indian scenery, and painting striking Indian heads. He had been at the council called by the Methodists at Sahgeen, to which the Indians of all denominations had been invited, and the object of which was to make them dissatisfied with their present locations, and induce them to settle at Sahgeen, and of course to become Methodists. They had sent a message to the Indians at this place, and they, supposing that the council was to be under the sanction of the Government, were preparing to go, but being better informed, they gave

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up their purpose. I was informed that there was great indignation among the Methodists, at what they termed the bigotry of the Church Missionaries for not allowing their Indians to go.

July 27, *Sunday*.—All the services as usual.

July 30.—The first arrival of Indians coming for their presents ; this is somewhat later than last year. From this till the Indians separated after the issue, my time was taken up in going from wigwam to wigwam, endeavouring to communicate the knowledge of salvation to their benighted inmates ; and I hope that, in some cases at least, my instructions were not without advantage. I had Divine service with a scripture exposition every morning, which was generally attended by as many as the school-house would conveniently hold. It is at this season especially that we feel the want of a suitable church, as many more would attend service were there a place sufficiently large to hold them.

August 3, *Sunday*.—All the services as usual ; the school-house was excessively crowded, and many went away, not being able to find room within. After the morning service I administered the Sacrament of the Lord's Supper.

The entire of the remaining period, until the departure of the assembled Indians, was occupied in religious conversation with those to whom this is the only opportunity that, for a year, they can enjoy of being informed of the things which concern their souls. In most instances what I said on these subjects was listened to with apparent, if not real,

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attention. It would be tedious and unnecessary for me to record the conversations which I had with those untamed sons and daughters of the forest; suffice it to say, that in all cases I endeavour to point out to them the existence of a soul in each individual of the human family, and of a Supreme Being, who holds in his hands the issues of life and death; the nature of sin and its hatefulness in the sight of the Great Spirit; the universal and total depravity of the sons of men; the existence of one heaven and one hell, the same for the Indian as the white man; the need of a Saviour in which all, without distinction of race or colour, stand; and the existence of such a Saviour in the person of Jesus, the Son of God, who came down from heaven and gave himself to death upon the cross, to make a full, perfect, and sufficient propitiation for the sins of all; and that that Saviour sends to them by me his ambassador, the invitation, "Look unto me, and be ye saved, all the ends of the earth." Among those from a distance whom in this way I visited, were the Indians from French River, formerly Methodists, but who now pressed their desire to be considered as members of the Church of England; two of their number joined the communicants of this place, and Saut St. Marie, in participating in the Sacrament of the Lord's Supper on Sunday last.

After the departure of the Indians my time was much occupied in preparing the candidates for Confirmation, and examining them singly before giving them tickets.

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Sunday, August 24.—Every thing was prepared for service at the time appointed for the Bishop's arrival at this place, but owing to high contrary winds his Lordship did not arrive till late in the afternoon, when eleven persons were admitted to full communion with the church by the apostolic rite of Confirmation, after which the Bishop addressed the confirmed on the step they had taken, and the greatness of their privileges, and the necessity laid on them of continuing to live up to those privileges, adorning the doctrine of God their Saviour in all things; the Missionary acting as interpreter. The Indians had intended addressing his Lordship, but owing to his speedy departure, (he was obliged to leave immediately after service, in order to be at Owen's Sound, his next place of visitation, at the time appointed,) they were precluded from doing so. There were others prepared for Confirmation, but unfortunately they were away at the time of the Bishop's arrival; they came home a few days afterwards; their number was three.

Sunday, August 31.—All the services as usual.

September 1.—The measles, which had been brought here by some of the strange Indians and had been in the village ever since, began, at this time, to spread more rapidly, attacking not only children but grown persons: it spread so much among the children, that for some time there was no school, almost all the young people being laid up by the prevailing malady. As the doctor of the establishment was absent, I was obliged to attend to

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the sick, which occupied almost my entire time, till the malady abated, as I had to make up medicine, not only for my own people, but for daily applicants from the Roman Catholic village.

Sunday, September 7.—All the services as usual, but no Sunday-school, in consequence of the prevalence of the measles.

Sunday, September 14.—All the services as usual.

September 16.—Sent the first portion of the manuscript of the Indian Prayer-book to the Rev. Mr. Grasett, to be transmitted by him to Dr. Bethune; it contains the Morning and Evening Services and Litany. I have taken much care with the writing, that it may be as legible as possible.

Sunday, September 21.—All the services as usual. The measles still continues to prevail extensively. We have already heard of several deaths in consequence of it, both on the main-land and at the Roman Catholic villages of Wequamckoong and South Bay; but, by the blessing of God, not one has yet occurred among my people.

September 22.—Had made arrangements for leaving to-day for the Sault St. Marie, but early in the morning some of the Indians came to me, and begged me not to leave until the sickness had abated, to which request I thought it right to accede, although the lateness of the season makes it very problematical whether I shall be able to go to that station when the disease subsides. I have lately heard that it has been very prevalent at the Sault,

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and several lives have been lost. This latter circumstance makes me very desirous to visit my people there, this fall, if possible.

Sunday, September 28.—All the services as usual.

September 29.—The number of sick being considerably diminished during the past week, and most of those who still continue unwell being in a state of convalescence, I left to-day on my visit to the north-west shore of the Lake and the Sault de St. Marie, and after a rough sail arrived at the Company's port at La Cloche, just in time to escape a most fearful storm of wind, rain and lightning, which commenced about ten minutes after my arrival; had my canoe been caught out in the Lake by it she could not have escaped.

September 30.—It rained heavily; but as the wind was fair and the season so far advanced, I left La Cloche, and succeeded, notwithstanding the rain, in making a good day's voyage.

October 2.—Reached Missesahga, where I expected to meet with Indians; but the fishery being not yet set in, there was not a single Indian to be seen there, they being still inland. I therefore passed on, though it rained heavily, and encamped about two leagues further.

October 3.—The weather, which had up to this been very unpleasant, raining almost incessantly, cleared during the past night, and we had a calm and beautiful day; arrived at Point Tessalon, where what may be called the estuary of the St. Mary's River

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commences; here we found a large family of Indians, whom I visited for the purpose of talking to them on religion; they were heathen, but listened with apparent attention to what I said, and a present of fresh fish from them followed me to my encampment. I offered them tobacco for it, but they would not take it, the fish being *bonâ fide* a present.

October 4.—Broke up our encampment and embarked, many hours before daylight, and arrived at the Sault in the dusk of the evening, where, as usual, I was most hospitably received by Mr. Ballenden, of the Honourable Hudson's Bay Company.

Sunday, October 5.—It having been too late last night when I arrived to send down to Garden River to the Indians, I was not able to have any Indian service to-day, but had English service, at which the Indians who were about the place attended.

October 6.—Spent the morning in conversation with some of the Indians who are staying about this place, but those from Garden River did not arrive till it was too late to have any service; conversed with them when they came on many subjects connected with their temporal and eternal interests, and appointed a service at Garden River on the next day, as there are some of the people there not yet sufficiently recovered from measles to come up to the Sault. The Chief is still lame from the effects of a severe cut which he had given himself last summer, and which for some time threatened to prove fatal; this, he says, alone prevented his going to settle on the island at the present time.

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October 7.—Left the Sault for Garden River. About half way met an Indian who had been baptized by Mr. M'Murray, but of late years has been conducting himself very unlike a Christian. When I saw him from the opposite side of the river, I immediately crossed over to him, and spoke to him and his family on the awful consequences of forsaking Christianity and renouncing his baptismal vows, and exhorted him to amend his life, and to remember and act on the promises he had made at baptism. Had Divine service at Garden River, and preached to the assembled Indians, after which spent till a late hour of the night in interesting conversation with them. Heard some circumstances from them which show how anxious both the Papists and Dissenters are to obtain a footing among our people at this place.

October 8.—On account of the lateness of the season I did not think it prudent to stay any longer, as the winter not unfrequently sets in at this place about the middle of the present month. I took leave of the Indians with many exhortations to stedfastness; embarked on my way home at an early hour this morning; found an encampment of Indians on a point of the main-land opposite St. Joseph's Island, whom I visited and conversed with; they are heathens, but listened to what I had to say to them on the subject of Christianity, without however making any observation of their own; their Chief, whom I was anxious to see, was absent with his family at his potato garden on St. Joseph's Island.

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October 11.—Arrived at home after a stormy but speedy passage of four days, one of which was spent in inactivity on an island, in consequence of foul wind.

October 13.—Busily engaged during all the time that could be spared from my usual work, preparing the manuscript of the Ojibway Psalms and Hymns, as the next opportunity will probably be the last this season.

October 20.—Dr. Darling and his family, and Mr. Ironside, the new Superintendent, arrived here in the afternoon, after a very bleak and tedious passage.

October 22 *to* 25.—Still engaged busily at the manuscript, which I succeeded in getting ready for the opportunity that occurred on the 25th.

October 28.—The Indian whom I have already mentioned as attempting to spread absurd Methodist notions among my people, finding that he received no countenance here for his absurdities, and that there was nothing in the Church to feed his spiritual pride, left this settlement to-day, unknown to Mr. Ironside and myself. I understand that he has gone back to the Methodists at Owen's Sound. The departure of such characters is certainly no harm, but a great deal of good to an infant Christian community such as this.

October 31.—Engaged writing to the Christian Knowledge Society on behalf of the church at this place, of which, as already stated, the frame is already raised. By the Lord Bishop's directions I

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enclosed a copy of the address of the Indians on the same subject, sent to his Lordship last summer in a letter of my own, seconding the prayer of the address.

I remain,

My Lord,

Your Lordship's obedient Servant,

FREDERICK A. O'MEARA.

The Hon. and Right Rev.
The Lord Bishop of Toronto.

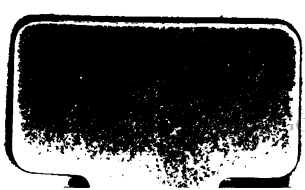


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